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A
SUPPLEMENT
TO THE
ANIMADVERSIONS
ON
Dr. Clarke's Scripture-Doctrine
OF THE
TRINITY.

WHEREIN

It is probably gather'd from *Scripture* and
Reason, and the Testimony of some of the *Fa-*
thers, That there is no *Subordination* in the
Holy Trinity, and that the Son of God is *Self-*
Existent as well as the Father,

Humbly offer'd to the Consideration
of the Learned and Judicious.

WITH

A Defence of the *Liturgy* of our Church
against *Dr. Clarke's* Gross Misinterpretati-
ons of several Passages in it.

By JOHN EDWARDS, D. D.

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REPORT
TO THE
COMMISSIONERS

OF THE
LANDS
AND
TOWNSHIP

OF THE
COUNTY OF
SHERBORN

IN THE
YEAR
1850

BY
J. H. B. B. B.

AND
PUBLISHED
BY
J. H. B. B. B.

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PREFACE.

THE following *Supplement* had appear'd in publick before this time, if I had not waited to see what Return would be made to what I had lately Publish'd against *Dr. Whiston* and *Dr. Clarke*, or rather whether they could make any or no. For it is look'd upon as very *Grand* among some Writers to return no Answer. This sort of Authors think their Security lies in being silent, and then they please themselves, in fancying that what is writ against them can't be Answer'd. Indeed *Dr. Whistby*, Chantor of *Sarum*, was an Exception to this, and was so obliging as to condescend to take up his Pen more than once against what I had said on some of his Writings; but he hath found cause to Repent of it, it seems, because it occasion'd my Reply to him, to which he hath not been able to offer any Opposition, tho' he hath been above two years hacking at it, as is thought; but he finds it so difficult a Task, and therefore he flies from me, and dares not shew his Head, being ashamed of his *Weak and Perverse Reasonings*, and his gross *Mistakes and Misquoting* of the *Ancient Fathers*, which even his Friends blame him for. And 'tis certain, that if he had seen it possible to refute what I had said, he would have lain hold on this Occasion to proclaim his Victory: But his Friends, I suppose, advise him to be Mute, unless he could say any thing to the Purpose.

I have the same *Tacit Confession* from *Dr. Clarke*, who thereby owns himself unable to make any reasonable

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sonable Opposition to my *Animadversions* on his *Scripture-Doctrine of the Trinity*, as he falsely styles it.

And this is the Case of Mr. *Whiston*; he is proud of his *Silence*, and is so silly as to think that that a Confutation of all those things which I laid to his Charge. Only in an *Appendix* to his 5th Volume he is pleas'd to tell his Reader, that what I have written against him, was not only against him, but against all the *Ancients*; and he imagines that by this he hath blasted all that I have said in my *Observations and Reflections* on his late Writings, wherein he condemns the Doctrine of the Sacred Trinity, and more especially of the Divinity of our Lord and Saviour Jesus Christ. But is it not very Comical and Diverting to hear him blaming me for rejecting the *Ancients*, when his own whole Performance runs till against them? He hath no Respect and Regard for the *Fathers*, no not the whole Assembly of them at the Council of *Nice*, conven'd there from almost all the Parts of the World. He vilifies them as a pack of Conventicle, and equals them with that of *Trent*. He flings away *Clement of Alexandria*, and *Tertullian*, though they were *Ante-Nicene* Writers. He disdains and tramples upon all the other Learned and Pious Fathers of the Church, whenever he thinks they are against him; or else he wilfully perverts and distorts the meaning of their Writings, to fetch them over to his side, and to make them Patrons of *Arianism*. He (as well as Dr. *Clarke*) scornfully refuses their plain Testimony when * they prove the Divinity of Christ from *Rom. 9. 5. Who is over all, God blessed for ever Amen.* When † they interpret the *Being in the Form of God*, *Phil. 2. 6.* to be equivalent with having the *Nature and Essence of God*: When ‡ they alledge

* Irenæus, lib. 3. c. 8. Tertullian cont. Praxeam. Cyprian cont. Judæos, l. 2. c. 6. Hilar. de Trin. l. 4. Ambros. de fide, l. 1. c. 5. Cyril. Thesaur. l. 1. c. 5. Augustin. de

Trin. l. 2. c. 13. Besides Origen, Athanasius, Chrysostom, Theodoret, Fulgentius. † Athanas. cont. Arian. Orat. 4. Basil. cont. Eunom. l. 1. Hilar. de Trin. l. 8. Greg. Naz. Orat. 5. Cyril. Thesaur. l. 3. c. 1. Ambros. de fide, l. 2. c. 4. Hieron. Com. in cap. 3. Tit. Besides Gregory Nyssen, Augustine, Chrysostom, Athanas. Disp. cum Ario. Cyril. Thesaur. l. 12. c. 13. Hieron. Com. in cap. 65. Esai. Hilar. de Trin. l. 6. Augustine, l. 1. de Trin. c. 6. Besides Basil the Great, Gregory Nazianzen, Ambrose.

I John

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John 5. 20. This is the True God, and Eternal Life, as an evident Proof of the Divinity of our Lord. These *Ancients*, whom Mr. *Whiston* hath the confidence to say *I am against*, are laugh'd at by him for producing these Texts, and making use of them for establishing the fore-mention'd Truth.

Who is it then that *rejects the Fathers*? With what Face can this Writer charge me with it, who have maintain'd the Credit, and vindicated the Authority of these excellent Persons, and have shew'd that they are zealous Asserters and Patrons of the Divinity of the Son of God, which Mr. *Whiston* most scandalously opposes, and flatly denies? So that it must be Spight and meer Opposition that makes him represent me as an Enemy to the *Ancients*; he deals with me as the Doctors of the Roman Church do with all *Protestants*, they confidently tell the World that these have no regard for *Antiquity* and the *Fathers*, but that they slight and vilifie them; and yet it is well known that the *Romanists* themselves value not the Sentiments and Decisions of the *Fathers*, but make mere Dirt of them *when they please*. Our new *Arian* is a true *Romanist* on this Account, and therefore his Censurè in this Matter is not to be regarded. No Man can pay a greater Respect and Defe-
rence to the Learned and Pious Fathers of the Christian Church, than I do, and I have on fit Occasi-
ons acquainted the Publick with my Perswasion on this Head: But at the same Time, I have been free in taking notice of some Things that are justly blame-
able in their Writings. They were generally excel-
lent Men, and of good Sense, but several of them did not accustom themselves to speak exactly, and some of their Mistakes and Erroneous Apprehensions we ought to be apprised of, lest we unwarily swallow them.

It may be, this will go down better from the Pen of another, than from mine. *Papias*, (saith * he) who *lived in the beginning of the Second Century*, made it his business to collect Traditions: He convers'd with those

Mr. Bennet
in his Con-
futation of
Popery, p.
9, 10.

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who were intimately acquainted with the Apostles, and wrote those Relations which they deliver'd to him, but we can't rely on the credit of his Reports, for he vented a parcel of idle Tales, and among the rest, he delivers the Doctrine of the Millennium for a certain Truth. Nay further, Irenæus, (one of the most eminent among the Ancients) who receiv'd this Story from Papias, gives us, if you will believe him, the very Words of our Saviour Christ concerning it. It is manifest also, that all the Ancient Fathers believ'd it: Which is as much as to say, They were a credulous sort of People, and easily impos'd upon: Idle Tales and Truth were all one with them. He proceeds, the Ancient Fathers * had a byass, saith he, and tho' it is true he mentions such a one as is common to them with others, yet, besides this, he taxes them with having byasses peculiar to themselves, and those very strong and dangerous ones; for, saith he, We may observe divers instances of Weakness in them: They sometimes load their Adversaries with such Charges as we can hardly esteem Just: They aggravate some Things perhaps beyond their due Measure: They sometimes insist on the slightest Matters in the Heat of their Disputes, and lay great Stress on Arguments which we can't think Conclusive. They are sometimes too hasty, and take those things for substantial Proofs, which were little or nothing to the Purpose. Again, * The Papists, saith he, Tell us of Fathers and Councils, which Names do make a great noise in the Ears of ignorant People. Thus he, and yet it is thought that he is no profess'd Despiser of the Ancients, but rather hath a good Respect for them; tho' we see that upon some accounts he doth not spare them, but even questions their Authority and Credit. They have got of late a new brisk Advocate and Panegyrist, but yet he expressly acknowledges the Errors of the Ancients, and owns that they were subject to Mistakes, Mr. Reeve in his Preface concerning the right Use of the Fathers, p. 51. Shall I mention a later Pen-man, the Author of the Enquiry into Free
Think

* P. 15.

* P. 75.

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Thinking, whose Performance was approv'd of by some Learned Heads, or else it could not have made its way through the *University Press*? He expressly asserts, that some of the ancient Fathers have *absurd Tenets*, are *Rash and Inconsistent*, contradict themselves, and one of them in a most momentous Article of a *Christian's Faith*, they have plung'd themselves into dangerous Errors, they are unfit to be relied upon; and a great deal more of this sort this Writer hath. I confess, I wonder'd to see this from the Pen of one that had professedly undertaken to *Assert and Vindicate the Authority of the Fathers*. But the Gentleman is in the right, (tho' he is pleas'd to baffle himself) and those who declare that they have other sentiments, do but tell the World that they never perused those Writers, or but slightly look'd into them, or that they have no skill to judge of them, or that they wilfully misrepresent them.

Nay, we have leave from the *Fathers themselves*, not to pin our Faith upon them, but to make the Holy Scriptures our main Resource. * " We ought not, saith St. Cyril of Jerusalem, to deliver any thing concerning the Divine and Sacred Mysteries of Faith without the Divine Scriptures; and I would not have you to believe me, who now speak these things to you, unless you have a demonstration of them from the Holy Scriptures. " I have learn'd, saith St. Augustine, to give only to the *Canonical Writers* this Reverence and Honour; namely, to assert that none of them have

* Δὲ μοι τῶν θείων ἔχοντες τῆς πίστεως μυστήρια μὴ διὰ τὸ πρὸς ἄλλους λέγειν ἀλλὰ διὰ τὸ ἀποδείξαι τὸν κατὰ θεὸν λόγον.

ταῦτα λέγοντι ἀπλῶς πιστεύοντες ἵνα τὸν ἀποδείξουν τὸν κατὰ θεὸν λόγον καὶ λόγους γραφῶν. Catech. 4.

Ego illis Scriptoribus qui jam *Canonici* appellantur hunc timorem & honorem didici deferre, ut nullum eorum scribendo aliquid errasse audeam dicere. Quos autem ita lego, ut quantalibet sanctitate, quantave doctrina præpossent, ideo verum putem quod scripserunt, quia ita senserunt, sed quia mihi vel alios autem *Canonicos*, vel probabiles *Rationes*, quod à Veritate non abster persuadere potuerunt, *Epist.* 19. ad Hieronymum.

" writ

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“ writ any thing that is Erroneous. As for sub-
 “ Writers, I so read them, that, be they never so
 “ Pious and Learned, I do not think them to have
 “ writ Truth, because this or that was their Opini-
 “ on and Sentiment, but because they are able to
 “ convince me by other Authors, those that are Ca-
 “ nonical, (that is, those who Pen’d the Bible) as
 “ well as by probable Reasons, that they speak
 “ that which is Truth. And this excellent Fa-

I Quis ne-
 scit San-
 ctam Scrip-
 turam Can-
 onicam
 Veteris
 quam No-
 vi Testa-
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 nibus po-
 sterioribus
 Episcopo-
 rum literis
 ita prae-
 ponit, ut de il-
 la omnino
 dubitari &
 disceptari
 non possit;
 Episcopo-
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 post confir-
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 nonem res-
 criptae
 sunt vel
 scribuntur
 à doctissi-
 mis libere
 reprehendi,
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 ticularia Con-
 cilia à plenariis, & hæc quoque à posterioribus emendari? *Contra-*
Donatistas, l. 2. c. 3.

ther speaks thus in another place, || “ Who knows
 “ not that the Holy Canonical Scripture of the Old
 “ and New Testament is to be preferr’d to all the
 “ Writings of the Bishops and Fathers afterwards, in
 “ this respect, that there can be no Doubting and Dispu-
 “ ting about it; whereas the Writings of the Bishops
 “ and Fathers which were, or are now written, after
 “ the Canon of Scripture is confirm’d, may freely
 “ be reprehended by Men of greater Learning, and
 “ particular Councils may be amended by those that
 “ are General and Compleat, and even these may be
 “ amended by those Councils that shall be after-
 “ wards? Again, with respect to the Writings of
 “ that eminent Father, St. Cyprian, he saith thus
 “ We have, and read Cyprian’s Letters, not as if we
 “ thought them to be Canonical, but we come to
 “ right understanding of them, by reading those Books
 “ which are truly Canonical; that is, the Holy
 “ Scriptures, and we receive and praise the Author
 “ for what we find there agreeable to the Testimony
 “ and Authority of the Divine Writers, but (by the
 “ Author’s leave) we reject what we find is not a-
 “ greeable. What this Learned Father saith of Cy-
 “ prian’s Writings, we may say of the Writings of all
 “ the other Fathers.

¶ Literas Cypriani non ut Canonicas habemus, sed eas ex Canonicis confide-
 ramus, & quod in eis divinorum Scriptorum auctoritati congruit, cum laude
 sua accipimus; quod autem non congruit, cum pace ejus, respuimus. *Con-*
trastan. l. 2. c. 32.

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So as to Councils, this Learned and Godly Bishop speaks thus Impartially, writing to one that was an *Arian*, * "Neither I, nor you, (*said he*) as Prejudic'd and Prepossess'd Persons ought to quote the *Nice* Council, nor that of *Ariminum*, (the one being for the *Catholicks*, the other for the *Arians*) I am not to be determin'd by the Authority of the former, nor you by that of the latter; but let the Concert be between Thing and Thing, Cause and Cause, Reason and Reason, by *Authorities from Scripture*, which are not proper to any separately, but are Testimonies in common to be used by us both. I will conclude my Quotations with that of a Celebrated Dr. of Law, and of the Communion of the Church of Rome, † *We ought rather, said he, to believe a Layman, if he brings Scripture for what he saith, than the Pope himself; and a whole Council, if they determine any thing without Scripture.* And if this be Language of a *Romanist*, shall not we Protestants freely and unanimously joyn with it, and prefer the infallible Writings of the Prophets, Evangelists, and Apostles, before any others whatsoever, even before the Writings of the *Ancient Fathers*?

* Nec ego
Nicanum,
nec tu de-
bes Arimi-
nense tan-
quam præ-
judicaturus
proferre
Concili-
um: neq;
ego hujus
autoritate,
neq; tu il-
lius detri-
neris.
Scriptura-
rum auto-
ritatibus,
non quo-
rumcunq;
propterea,
sed utriusq;
communi-
bus testi-
bus, res
cum re,
causa cum
causa, ratio
cum rati-
one concer-
tet. *Cont.*
Maxim.
l. 3. c. 14.
† Magis
credendum
est, si
Scripturas
adferat,
quam Pape
de toto
Concilio, si
absq; Scrip-
turis a-
gunt. Pa-
normitan.
de Elect.
cap. Signi-
ficasti.

Here then is the Rule for our Conduct, We must read and study the *Scriptures* first, and then the *Fathers*. The Consent and Suffrage of these Pious Writers is to be valued next to the Holy and Inspired *Scriptures*. But the Testimonies of these latter far surpass the Authorities of the former. It is fit that the Writings and Discourses of the Ancients should be Regulated and Corrected by the truly Primitive Doctrines of the Apostles; and by this Standard we may judge of the Genuineness, or Spuriousness of some of the former. This is what I aim'd at in my late *Reflections* on Mr. *Whiston's Primitive Christianity*, (as he calls it) tho' he is so unreasonable and unjust, as to impute unto me the rejecting of the ancient *Monuments* of the *Fathers* and *Councils*. But I question not that the Reader is convinc'd, from what I have

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said, of the Innocency of my Intention. Which he cannot but be, unless he be a perfect Stranger to those Learned Authors, *Photius, Sixtus Senensis, Erasmus, Possevin, Cajetan, Baronius, Salmeron, Maldonat, Petavius, Simon, Du Pin*, who have freely given their Judgment on the Works of the Fathers, not to mention the Reformed Writers.

|| Letter to
Astr. Th.

† Athanas.
Epist. ad
Marc.
* Athanas.
Apol. ad
Constantin.

† εἰς τὸ
ποικίλοι καὶ
παλμβο-
λοι τὰς
γνώμας,
ὡς δὲ χα-
μαιλέοντες
ἐν τοῖς
χρώμασι.
Athan. de
Decret.
Nic. Syn.
|| Letter to
Astr. Th.

And as for Mr. *Whiston's* Censure of me, I believe no Man of Judgment and Consideration will mind it, for no heed is to be given to that Man's Verdict, who accuses the Blessed *Athanasius* of || *Forgery and Interpolation*; and saith, *he can satisfy the World as to his Ignorance and Knavery*. These Audacious and Frontless Imputations discover Mr. *Whiston's* vile Temper, and exulcerated Spirit, and that he is of the true Race of the *Arians*, who were Infamous for their † *Slandering* of the Orthodox; for * burning their Books, for Strangling one of their Bishops, and Banishing others, and hunting after *Athanasius* to dispatch him. We wish and pray that our new Convert to *Arianism* may never approve of such Unchristian and barbarous Methods, but that he may timely change his Mind, and abandon those Opinions which are accompanied with such Practices. We will not despair of this, for we are told that some of the *Arians* were † *as fickle in their Minds, as the Chameleons in changing their Colours*. And may we not look upon those words of Mr. *Whiston* as a good Presage? || *I confess*, (saith he) *we have ran into two great Mistakes of late, the one about the Genuineness of the Arabick Manuscript at Oxford and the other about the Council of Nice's supposed Condemnation of the Term [Created.]* Tho' he confessed this, because perhaps it was so plain and glaring that every one might see his Fault, yet there seems to be a shew of Humility in it, and we will hope that he will give further Proofs of it, by disclaiming his Pernicious and Heretical Doctrines.

But hitherto he hath given but little, yea, he hath shew'd himself to be one of the most stubborn *Arian*.

that

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that several late Ages have produc'd, excepting *Servetus* the *Spaniard*, who gloried that he was a *Martyr*. And truly if Obstinacy could make a *Martyr*, our *Arian* is one already. He is so far from Relenting, that he hath lately Publish'd another *Volume*, with a *Preface* and *Appendices*, wherein he lets the World know that he is the *same* that he was. And to add another Book to the Bible, he hath Re-printed the *Recognitions* of *Clement*, (as they are call'd) which are own'd by *Rufinus* himself, who Translated them, to be *Adulterate*, Interpolated and *Main'd*; and 'tis own'd by Mr. *Whiston*, that there are *Interpolations* in them, and several gross *Mistakes* in *Chronology*. They were condemn'd as Apocryphal by * *Eusebius* and † *Jerom*, and at the Council at *Rome* under *Gelasius*. It is true, there are good moral Precepts in this Book, but then he might as well have presented us with some part of *Seneca*, or *Plutarch*, or *Antoninus*, or even *Confucius*, instead of my *Lord Peter*. However, these do not make amends for the *Judaism* and *Paganism* which this Book is stuff'd with. There is not a word in the whole that sounds like *Christianity*, and the best Language it gives our Saviour is the *True Prophet*; tho' if he was a *True Prophet* and Teacher, (as infallibly he was) it is certain that the Author of this Work was a false one. It is every where Enthusiastick, and *Fox* the *Quaker's Life* seems to be a Transcript of it. It presents us with mistaken Notions about *Idolatry*, about *Demons*, about *Providence*.

It is full of wild Sayings, and extravagant Fancies, reconcileable neither to Philosophy nor to Divinity. *Clement* would not believe the Soul to be Immortal, unless he could see it with his Eyes, *Book* 1. p. 4. All Creatures have a Prince set over them, over the Stars, a Star; over the Birds, a Bird; over the Beasts, a Beast, &c. and so over Men, a Man, who is Christ. (This pleases Mr. *Whiston* at the Heart, That Christ's being God is not allow'd of here, or any where else in these Writings) *Book* 1. p. 38. Christ was Anointed

* Hist.
Eccl. 1. 3.
c. 3.
† Catalog.
Script. Eccl.
c. 1.

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with Oyl that was taken from the Tree of Life, and thence he had the Name *Christ*, p. 38. The *Supremacy* of *Peter* is not omitted by this Writer, for that he means when he saith, *He is a Person to whom all the World is plainly inferior*, p. 290. He makes *Simon* differ from *Peter* about the Power of the Will, p. 135. I might observe, that *Peter* is brought in Confuting Mr. *Whiston's* Notion of the *Heavens*, p. 115, 178. In short, the whole is a confused Rhapsody, and an ill-shap'd Romance.

Mr. *Whiston* himself is ashamed of some part of it, and therefore he is fain to give it in *Latin* in two places; * one, where the *Nonsense* is so palpable that any of the meanest Readers might take notice of it; the † other, where there is so much *Smutty* and *Obscene Language* about the *Adulteries* and *Incests* of the *Heathen Gods* and *Goddeses*, that he thought fit to draw a *Curtain* over it. However, it will serve to be a part of the *Bible*, (as Mr. *Whiston* intended it) and to be bound up with the *Apostolical Constitutions*; for this sole Reason, because he thinks there are some Passages in these, as well as in the other Writings he hath commended to the World, that Patronize his vile Opinion; namely, That the Second Person in the Trinity is not truly and properly God, but that the Father only is such.

He hath got Dr. *Clarke* to back him in this Heretical Perswasion, tho' he pretends that they do not wholly agree in their Points; which I shall take to be a *Blind*, till Time convinces me of the contrary, for I expect an *After-game* to be play'd. And Dr. *Clarke* hath got *one*, (such as he is) to back his own Writings, I mean the Author of *Memoirs of Literature*, whoin his Paper on *Monday, June 2. 1712.* sets down very punctually the 55 *Propositions*, (tho' half of them are the same repeated again) which the Dr. had fill'd his Book with, which he calls the *Scripture-Doctrine of the Trinity*; and then he tells us that this our *Armin* Dr. who is the Author, is a *Person of an* exqui-

* Book 3.
Sect. 10.

† Chap.
10. Sect.
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exquisite Judgment, and he invites his Customers to read a Book, wherein the Author gives his Thoughts on the Trinity. By all means this Book must be read, because the Author of it hath argued against the Divinity of Christ with exquisite Judgment.

This Memoirist in his Paper for the Month of August, applauds Dr. Clarke in such a Style as this, *The Author expresses himself all along with great Modesty, and indeed the Readers will not find any offensive Expression in the whole Book.* Tho' the Dr. to uphold the Arian Falshood, that is, the Denial of our Saviour's Divinity, grossly misinterprets the Fathers, and egregiously depraves the Holy Scriptures, and doth so with great Assurance and Confidence, yet he professes himself with great Modesty, and hath not one offensive Expression in his whole Book. So that according to Monsieur's Judgment, Dr. Clarke is modest when he boldly attacks the Divinity of the Son of God, and he is *Inoffensive* when he strikes at the whole Trinity.

In another place (for Monday, June 16.) Monsieur declares, *That there is no need of writing Books against Mr. Whiston; no, no; for he is another Gentleman of an exquisite Judgment, and hath shew'd it by Writing against the Son of God, and in making him a Creature: Therefore saith Monsieur Memoirist, no Man wag his Pen against this excellent Writer.* I am much beholding to him for his vouchsafing to censure me, because I call some of the first Writers of the Christian Church Novices; which he spitefully applies to all the Fathers of the Second and Third Century. But that some of them merited that Character, is own'd by the most Learned and Judicious of the Fathers Writings; which shews that our Author deserves the Title of Novice himself, and that he is stranger to the Sentiments of the best Authors. This is observable, that tho' he had said before, *[I beg the Reader to take notice that herein (that is, in my Account of Authors Works) I only perform the*

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the part of a meer Historian.] He egregiously fails to this, and makes it his practice to deal rudely with those Authors whose Doctrine he is averse to, notwithstanding he had pretended, nay, promis'd his first setting out, to use no *Reflections*, but to be a bare Relator, and to set down things as he found them. But we see he is false, and cannot be trusted.

What his Judgment is concerning my *Animadversions on Dr. Clarke's Scripture-Doctrine of the Trinity* he hath not been pleas'd to communicate to the Publick; the Reason of which I suppose, is because he hath nothing to object against them, or it is like he hath not yet his Cue given him by the Gentlemen of the *Exquisite Judgment*. In brief, I take *Monsieur* to be a Well-willer to the Cause: It appears from what he hath said already, That he would, if he could be an Advocate for the Dr. But enough of this.

I come now to the Matter Treated of in the following Discourse, which is the main thing I intended to Advertise the Reader of in this *Preface*, and to prepare him for the receiving of it, after I had taken notice of what Mr. *Whiston* had maliciously objected, and what farther Advances he had made towards promoting of his dangerous Opinions. In the ensuing Papers I presume to offer a more effectual way than hath hitherto been made use of, for explaining and establishing the Catholick Doctrine of the Trinity, and more particularly of the True and Real Divinity of our Blessed Lord and Saviour, namely, by asserting and maintaining his *Non-Subordination*, and his *existence*: By both which it will be manifest that no less than the *Father*, is the *One only Supreme God* whereby, (and not otherwise, as I conceive) the very Foundations of *Arianism* will be rooted up. I know it will be said that I go against the received Notion of the generality of Divines in this matter, for it hath been esteem'd Orthodox by them to hold that the *Son* is Subordinate to the *Father*, and the *Father* alone is Self-existent. So that I run

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of being dislik'd by both Parties, the *Orthodox* and the *Arians*.
The Reader shall have perus'd the Arguments which I make use
in the Discourse it self, I hope this will content and pacifie him,
and I declare I speak this as my own *private Judgment*, leaving o-
thers to think as they please, and I shall not judge them for it.

I have no reason to be Dogmatical and Peremptory, seeing I dis-
sent from *some* of the ancient *Fathers* of the Church, and from some
of our own Church, to whom I ought to pay as great a De-
ference as to those, because they are not inferior to them in Piety or
Learning, or any other Excellency and Accomplishment. I perceive
some rely upon the Great Names of Bishop *Pearson*, and Bishop
Bull, but I hope it will not give Offence to say, that I shall in the
sequent Undertaking produce as great, if not greater than they on
my side. Yea, that Great Man, the Bishop of *Chester*, may be produ-
ced against himself; for in his Exposition of the Second Article of
the Creed, he expressly asserts the *Supreme Divinity* of Christ, he
brings Arguments and Testimonies to prove him to be the *Supreme*
God; and he makes it his Business in several Pages, (125, 126, 131,
132, 133.) to maintain his *Supreme Divinity*, his *Supreme Majesty*,
his *Supreme Deity*, (these are his own Expressions) yet this is the Lear-
ned Writer who asserts the *Subordination* of the Son of God. For my
part I can't reconcile this, for *Supremacy* and *Subordination* are con-
tradictory Terms, with respect to the same Person.

As for the *Self-existence* of the Son, I have in the following
pages shew'd that tho' this most Learned Prelate seems to disallow
it according to his own Account which he gives of the *Deity*, he
acknowledge the Son to be Self-existent, unless he should que-
stion his Eternal Divinity. So that in these two Points, the *Non-Sub-*
ordination of the Son, and his *Existing of himself*, I think the Bishop
fairly be said to be of our side. And as for the other Learned
Man, Dr. *Bull*, who was so well acquainted with the Fathers, yet
seems to me to shew himself *Partial* in omitting those Passages in
his Writings which plainly destroy the *Subordination*.

I will take all upon my self, for I confess I can't, for my part,
never others can do) understand the Language of a *Subordinate*
Son, and an *Under-God*, as most Writers represent the Second Person
of the Trinity to be. I can frame no Conception of a *Primary* or *Prin-*
cipal Deity, and of a *Secondary* or *Subalteran one*. I can't by any
means beat it into my Thoughts that there is one *Supreme God*, and
the same is *Subordinate*; for *Subordination* speaks *Inferiority*,
Inferiority implies *Imperfection*, and *Imperfection* belongs not to
God. These are my Apprehensions, and on them I found my Pro-
positions about *Non-Subordination* and *Self-existence*: And tho' I am
Positive and Categorical in what I say on these Heads, yet I
give I may say, without an Air of Self-Flattery, that I have
found the best, if not the only way to obviate the *Arian* O-
pinion of the *Inferior Divinity* of our Lord Jesus Christ. I call it
Arian Opinion, because it is my Persuasion, that they who hold
Subordination are Abettors of *Arianism*, tho' they know it not, or

A CATALOGUE of some of the Primitive Writers of the Church, and of others, both Ancient and Modern, who have expressed their Approbation of the Author's Sentiments in these present Papers.

- A** *Quinas*, Sum. Qu. 33, 34. Art. 1.
Arminius, Disput. 4. post.
Athanasius, Contr. Arian. Orat. 2, 3, 4. De Commun. in Essentia. De Trin. Dialog. 1, 2. Quæst. Miscell. Disput. in Concil. Nic. Cont. Arian. lib. 1. Ad Serapionem. Cont. Macedon. Dialog. 1. *Athanasius's Creed*, commonly so call'd.
Augustine, Cont. Donatist. l. 2. c. 3. Cont. Max. l. 3. c. 14. Cont. Crescon. l. 2. c. 32. Epist. 19. ad Hieronym. De verbo Dom. Serm. 56. Epist. 66. ad Maxim. Serm. 64. in cap. 6. S. Johan.
Basil, Contr. Eunom. lib. 4. Orat. 27.
Bellarmin, De Christo. l. 2. c. 19.
Bishop Bull, Defens. fid. Nic. Sect. 3. cap. 1. Sect. 4. cap. 2.
Cudworth (Dr.) Intellect. Syst. Book 3. Chap. 5.
Cyril of Jerusalem, Catech. 4.
Cyril of Alexandria, Dialog. 1, 2, 5. of the Trinity. Comment. in cap. 1. S. Johan. Evang. v. 4. Comment. in John 5. v. 19, 21, 26. Comment. in John 6. v. 57. Comment. in John 17. v. 11. Adv. Nestorium. l. 3. Thesaur. 4, 5, 9, 11, 14, 16, 23. Cont. Julian. De Recta fide.
Damasce, Orth. fid. lib. 1. cap. 7, 8, 9.
Epiphanius, Hæc. 64, 69, 76.
Eusebius, Hist. Eccles. l. 3. c. 3. Demonstrat. Evang. l. 5. c. 1. De Ecclesiast. Theolog.
Feld (Dr.) of the Church, Book 5. Chap. 11.
Fulgentius, l. 1. c. 1.
Gregory Nazianzen, Orat. 2. de Filio. Orat. 36.
Gregory Nyssen, Cont. Eunom. Orat. 1.
Gregory de Valentia, In Aquin. par. 1. Disp. 2. qu. 1. and qu. 7.

Grotius,

Grotius, De Ver. Relig. Christ. l. 1. Sect. 2, 3, 4, 5.
Hammond (Dr.) Annotat. on *John* 5. 25. *John* 14. 28.
Hilary, De Synod. cont. Arian.
Hooker, Eccles. Polity, Book 5. Sect. 54.
Jackson (Dr.) of the Divine Attributes.
Jerom, Epist. ad Avitum. Catal. Script. Eccles. cap. 1.
Justin Martyr, Apol. 2.
Lightfoot (Dr.) Hor. Hebr. in cap. 5. S. Johan.
Mare (Dr.) Enchyridion Metaphys. p. 1. cap. 10.
Naceph. Blemid. Rhys. cap. 4.
Panarmian, De Elect.
Pearson (Bp.) Exposit. on the Creed, p. 18, 35, 38,
 49, 53, 136, 137, 138. Edit. 1697. Vindic. S. Ig-
 natii Epist. pars 2. cap. 1.
Porcius, De Trinitate, lib. 1. c. 1. lib. 6. c. 12.
Plotin, Ennead. 6. lib. 8.
Pocock, Not. Miscell.
Scot (Dr.) Christian Life, Part 2. Vol. 1. Chap. 6.
Selden, De Jure Nat. & Gent.
Stillingsfleet (Bp.) Sermon on 1 Tim. 1. 15.
Tertullian, Cont. Hermog. cap. 7.
Theodoret, Dialog. 1.
Theophilus of Antioch, Ad Autolyc. lib. 2.
Tillotson (A. B.) Sermon concerning the Unity of the
 Divine Nature.
Ward (Bp.) Discourse of God, &c.
Zeno Veronensis, Homilies.
 The Church of England's Articles, Homilies, and Li-
 turgy, are frequently quoted.

ERRATA

Preface, last Page but one, line 38. for *Subaltern*, read *Subal-
 tern*. p. 25. l. 12. for *no*, r. *do*. p. 38. l. last, r. *and* p. 39.
 l. 12. r. *and* *omit*. p. 42. l. 6. r. *human*. p. 47. l. 2. for *Am-
 thistry*, r. *Antitheism*. p. 53. l. 20. for *be*, r. *ye*. With some
 Escapes in the Greek Words, which the Learned Writer is desir-
 to pass by.

I

A
SUPPLEMENT
TO THE
ANIMADVERSIONS
ON

*Dr. Clarke's Scripture-Doctrine
of the Trinity.*

THE Doctrine of the *Holy Trinity*, and more especially of the *Real Divinity* of our *Saviour*, was attack'd of Old by Adversaries of different Denominations; but (not to enter now into a particular Detail of those Hereticks) the Chief and most Considerable were the *Sabellians* and *Arians*: The former held but One Person in the Godhead, tho' call'd by Three different Names, as Father, Son, and Holy Ghost: The latter denied the Eternity of the Son, and his Consubstantiality with the Father, and, in plain Terms, made him a Creature. These very Heresies seem to be pointed at and confuted before-hand by our Saviour, in those few Words, *John 10.* *I and my Father are one*: where the Distinction of Persons in the Trinity is express'd, in that it is said, *I and my Father*; and the Unity and Identity of the Essence are signified by those Words, *are one*. Whence that of * *St. Augustine, Quod ait*

* De Ver-
bis Do-
mini,
Serm. 56.

B

audiant Ariani: quod ait sumus, audiant Sabelliani,

Sabelliani, *Et nec illi aequalem, nec illi alterum negando sint vani.*

Of these two Heresies, it was the *Arian* that made the greatest Noise in those first Ages in the Christian Churches in the East, and gain'd the most Profelytes: And it was oftentimes observ'd to flame and blaze out again after it seem'd to have been extinguish'd. About the middle of the Sixteenth Century it broke out afresh in these Western Parts, under the unhappy Conduct of *Servetus*, *Blandrata*, *Socinus*, *Francis David*, *Valentinus Gentilis*, and several others, who revived the old *Arian* Doctrine, and with great vigour declar'd and maintain'd, that the Father only is the Supreme God, and that the Son and Holy Ghost are Inferiour Deities, or Subordinate Powers. A few Years ago, the *Socinians* giving themselves the Name of *Unitarians*, pretended to furnish us with a new Scheme of the old Heresie, but they kept still to the grand Point, that is, the denying of the real Divinity of our Saviour. And now, at last, a pair of our *own Divines* have had the confidence to proclaim themselves Patrons and Abettors of this vile Sect; and they have trump up all the Insinuations, Arguments and Objections, which were alledg'd and urged by the *Arian* Hereticks Thirteen Centuries ago: And this they have done, notwithstanding their professing themselves to be Sons of that Church which hath expressly condemned those Heretical Doctrines in her *Homilies*, *Liturgy* and *Articles*, to which last, these Persons most solemnly subscribed, and pretended to declare their sincere Belief of the Truth of them, when they were admitted to the Sacred Ministry in the Church.

I have already publish'd my Thoughts concerning the particular and distinct Performances of these two *Renegades*; and I find that what I have advanc'd hath not been unacceptable to the Judicious, and such as truly value the Doctrines of our most Holy Religion. Indeed, the Christian Institution is but an empty

Sound

Sound without this Divine Mystery; and the whole Bible, especially the New Testament, is insignificant and of no use if we take this away from it. They are the Words of the Blessed * *Arhanasius*, *Οἱ τῆς* * Orat. 2. *καλῶντες Χριστιανὸς πολὺ καὶ λίαν πλανῶνται, ὥς μὴτε τὰς γραφὰς ἀνεγνωκότες, μὴτε ὅλως ἀιδότες τὸν Χριστιανισμόν, καὶ τὰ ἐν αὐτῷ πείν, they who give the Arians the Title of Christians, do greatly err, and do as good as declare that they have not read the Scriptures, and know not at all what Christianity is, and what is the Faith contain'd in it. I was forward therefore to explain and assert this Faith, and publickly to appear against those bad Men, who seem to have forfeited their Title to Christianity, by their wilful obscuring, and even eclipsing the Majesty of the Son of God; yea, by thrusting Him down from His Celestial Throne, and robbing him of his Deity. And now I find it requisite to insist further on that necessary Head, which is of so great importance in our Religion; that so I may offer something according to my mean Ability, towards the establishing this great Truth, and extirpating the opposite Error, and destroying it both Root and Branch.*

These Two Things, then, I will undertake; I will first enquire into the *Rise* of this Heretical Perswasion, That our *Saviour* is not really and properly God, but is only a secondary Deity, and that the Father is the only Supreme God; and I will shew the invalidity of what gave occasion to the spreading of it: And then secondly, I will propound those *Reasons* and *Grounds* on which I build the contrary Doctrine.

First, I am to assign the *Rise* of the *Arian* Perswasion among Christians, not omitting at the same Time its Growth and Progress, which immediately follow'd its unhappy Birth. It had its Origin and Increase, First from the School of *Plato*, Secondly from the unwary and unsafe Language of some of the *Fathers*, Thirdly from the Notion which some of

the Ancient Doctors of the Church entertain'd, concerning the *Paternity* of the First Person in the Trinity.

I begin with the First of these. The Learned * *Petavius* hath rightly determined, that the *Arian* Hereſie about the Trinity had its Riſe from the *Platonic* Philoſophy, which holds Three diſtinct Principles in the Deity, the firſt Supreme, the ſecond Inferiour, and the third ſubject to both. In the *Platonists* Trinity the firſt Perſon was called, *νοῦς ὁ πρῶτος*, the better Mind; the other, *νοῦς δεύτερος*, the ſecond Mind; the third was, *ψυχή*, the Soul, which was the loweſt of all. This is the Account that is given by *Plotinus*, *Proclus*, *Numenius*, and other principal *Platonists*; and we have it confirm'd by * *Stenobus Eugubinus*, † *Du Pleſſis*, and ‖ *Grotius*. Now, it is well known, that ſeveral *Fathers* of the Chriſtian Church were bred up in the *Platonic* Philoſophy, and thence it is probable, that they aſſerted *Degrees of Dignity* and *Excellency*, and even of *Divinity* in the Perſons of the Trinity. This was the fault of *Juſtin Martyr*; in his *Apology*, ſpeaking of the Chriſtians, he ſaith they did, *ἐν δευτέρᾳ καὶ ἐξῆς ἔχον*, hold the Son to be in the ſecond rank of *Divinity*; and in his Dialogue with *Trypho*, he calls the Son, *θεὸν ὑποτάκτον τῷ αὐτῷ τῷ ἑλόν θεῷ*, the Miniſter of the Creator of the Universe. Which is conform to the Notion of the *Platonic* School; tho' a late Writer in his *Preliminary Diſcourſe* to *Juſtin Martyr's* *Apology*, endeavours to clear him from *Platonizing* in this Particular; but his fine and pompous Words have not been able to advance any Thing of moment againſt what I have aſſerted. And if the ingenious Author had weigh'd what *Juſtin Martyr* himſelf ſaith in his *Second Apology*, *Οὐκ ἀλλοτρίᾳ ἐστὶ τὰ Πλάτωνος διδάγματα τῷ Χριστῷ*, *Plato's Doctrines* are not alien to thoſe of *Chriſt*, he might have been convinced thence, that this Ancient Father had eſpouſed the *Platonic* Doctrine of the Trinity, for he thought it differed not from that of *Chriſt*.

Origen,

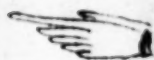
* De Trinitate, lib. 1. cap. 1.

* De Perenni Philoſ. † De Verit. Relig. Chriſtiane.

‖ Annot. in cap. 1. St. Johan.

Origen, a great Admirer of the Platonic Notions, was one of the first who made the Son inferior to the Father, and the Holy Spirit inferior to both: he calls the Son, * *τὸν δευτέρον θεόν*, the second God, which very Thing † St. Jerom finds fault with, and reproves him for depressing the Dignity of the Son: Origen therefore is justly styl'd *the Father of the Arians* by this || Writer, and by ‡ Epiphanius; and the famous ¶ Schoolman votes him to be the *Maintain of the Arian Heresie*. It is probable that the other Fathers, not only before the Nicene Council, but at it, and after it, borrow'd their Notion of *Precedence and Subordination* in the sacred Trinity from the *Platonists*, who held this concerning the *Hypostases* in *their Trinity*: From them they were taught to say, That the Son and the Holy Spirit are inferior in Dignity and Honour to the Father, and hence it was that some did so easily slide into the *Arian Scheme*, which tho' it call'd Christ God, yet places him in a second Degree of Divinity, and asserts that the Father is the One only true and proper God. From what hath been said under this first particular, it is evident, that even those Fathers who were no profess'd *Arians*, yea, who writ against them, had imbib'd that Platonic Notion which tended towards *Arianism*: Especially, if we speak of the *pre-Nicene Fathers*, it is evident, that in some of them there are such Passages as favour those Doctrines which afterwards were styl'd *Arian*; and this had its source from their entertaining the Platonic Doctrine of the Trinity. If I be not much deceiv'd, this is acknowledg'd by the Learned Bishop Pearson, in these Words, *Post receptam in Ecclesiâ Doctrinam Platonicam, tum secundi tum tertii seculi Scriptores non sunt adeo simpliciter Christum τὸν θεόν ubique prædicantes*, Vindic. S. Ignat. Epist. pars 2. cap. 1. p. 7. This great Man observes, That after the Platonic Doctrine was receiv'd in the Church, the Writers both of the second and third Centuries were not wont in plain

* Cont.
Cels. lib. 3.
† Epist. ad
Avitum.
|| Epist. 63.
‡ Hæres. 64.
¶ Tho. A-
quin. qu.
34. Art 1.



4

4

plain and simple Terms to acknowledge Christ's Divinity, that is, his true and proper Divinity. The Platonic Scheme of the Trinity had prejudic'd the against the Christian one.

Mr. Dodwell runs too high, when speaking of the Platonic Philosophy, he saith, *It is very notorious how much that Philosophy was receiv'd in the Apostolic Age even among the Jews themselves, and how many their Terms are alluded to, not only in Philo and Josephus, and the Apocryphal Hellenists, but in the New Testament also.* Epistolary Discourse, p. 12. And he ventures to assert, *That the Language in the beginning of St. John's Gospel is Platonical.* Ibid. p. 13.

But though this is too high a flight, yet we may reasonably gather from this learned Writer, that the first Writers of the Church had imbibed the Platonic Notions of the Trinity: And if he had observ'd that these are not adjusted to the Conceptions which Scripture furnishes us with, his Observation had been true, and it would have confirm'd what I have said under this Head.

Secondly, The Arian Heresie had its Rise and Growth from the Language used by the Fathers, who were wont to say, That the First Person in the Trinity is the Cause and Principle, the Fountain, Root and Author of the other Two Persons. *Αἰτία* are applied to the Father with relation to the Son, not only by Justin Martyr, but by others afterwards, and even by Athanasius himself, as those that are acquainted with his Writings know very well. For tho' he was the most zealous Opposer of Arius and his Errors, yet it is my apprehension, that by asserting the Father to be the Cause of the Son, he gave his Adversaries a handle to lay hold on to their own disadvantage, and accordingly they made use of it, as we find in their Writings. This Notion prevail'd among several of the Ancients. The Father

*Cont. Eu- greater than the Son, καὶ τὸν υἱὸν Ἀΐδιος λόγον, by the Son of his being the Cause of the Son, saith * Cont. Eu-
som. lib. 1.

The Great. The Father is greater than the Son,
 καὶ ἵκετον π εἰ μὴ κατὰ τὸ Ἄϊνον, not upon any other
 account but this, that he is the Cause of the Son,
 with * St. Cyril of Alexandria. † Gregory Nazianzen * De Tri-
 nitate.
 is the Word Ἀλλοι, and so doth † Chrysostom; and † Orat. 29.
 is latter particularly faith, that the Father is great- † Hom. 10.
 er than the Son, || καὶ τὸ Ἀλλοι τῷ Ἰῷ, as he is the in 1 Epist.
 cause of the Son. ad Corinth.
 And both Ἀλλοι and Ἀρχὴ are used by Basil the † Hom. 27.
 Great, * Ἐκπύδων ἀπὸ τοῦ Πατρὸς ἡ Ἀρχὴ τῷ ὕμῳ, κατὰ τοῦτο in S. Johan.
 ἔκκων ὁ Πατὴρ, ὡς Ἀλλοι καὶ Ἀρχὴ, seeing the Son hath * Cont. Eu-
 Beginning from the Father, on that Account the nom. lib. 1.
 Son is greater than the Father, as he is the Cause and
 Beginning. So † Damascen, Εἰ δὲ λέγομεν τὸν Πατέρα † Orthod.
 ἄνωγιν εἶναι τοῦ Ἰῷ, καὶ μείζονα, ὃ περιέχει αὐτὸν τοῦ Ἰῷ fid. lib. 1.
 ἡ φύσις ὑπερβαίνουσα, ἡδὲ ἵκετον π εἰ μὴ κατὰ τὸ Ἄϊνον, cap. 6.
 when we say the Father is the Original of the Son,
 and greater than he, we don't signifie thereby, that
 he is before the Son either in Time or Nature, or in
 any other Respect, but this, that he is the Cause of
 the Son. And Ἀρχὴ is referr'd to the Father with re-
 gard to the Son, by || Athanasius, † Gregory Nazian- † Orat. 2.
 en, and both the Cyrils. cont. Aria-
 nos.
 Ἀρχὴ is used by Athanasius in his Second Oration † Orat. 29.
 against the Arians, and by Gregory Nazianzen in his
 twenty ninth and Forty fifth Orations: By Dama-
 scus, Orthod. fid. l. 1. c. 15. and † other Fathers be- † Basil, and
 fore mentioned; and generally by the Greek Fathers, the Cyrils.
 with ἄνωγιν and ῥίζα are used to signifie the Property
 of the Father. So is sons and radix by Tertullian and
 the other Latin Fathers.
 Petavius in his Book of the Trinity will furnish the
 reader with Quotations out of Hilary, where the
 Father is styled the Author of the Son; and Rufinus's
 words concerning the Son are these, || Cum sit gloria, || Symb. A-
 pitermitate, virtute, regno, potestate hoc quod Pater post. cap. 9.
 omnia tamen hac non sine Auctore, sicut Pater, ha-
 bet: That is, the Son hath all the Perfections of the
 Father, but not without an Author, as the Father
 hath,

hath. Thus some of the Ancients represent the First Person in the Trinity as Superiour to the Second, he is the *Cause of the Son*, for all the other Expressions, as *Principle, Fountain, Root, Author*, are but other Words for *Cause*; and this Language hath been generally approv'd of by the *Moderns*. Mr. *Thorndike* who is commonly troublesome to his Readers by his Obscurity, talks after this his wonted Fashion about the *Trinity*, but he is plain enough in his asserting the Father to be the *Author and Original* of the Son and Holy Ghost, merely upon the Account of the *Tradition of the Church*. This Style of *Cause, Author, Principle*, is defended by these Two Great Men, Bishop *Pearson* and Bishop *Bull*; especially by the latter, who insists much upon this, That the Subordination is grounded on the Father's being the *Origin and Principle, or Cause* of the Son. *Defens. fid. Nic. Sess. cap. 1.* And their Defence of it, I perceive carries great Authority and Sway with it.

But let us freely and impartially examine the Matter; and First, We may observe, that the Ancient Writers before cited contradict themselves in these Notions, and therefore they are not much to be heeded. Tho' they sometimes call the First Person in the Trinity *Ἀρχή*, the *Principle or Beginning* of the Two other Persons, yet they retract this at other Times for I can produce most of these Writers asserting that the Son and Holy Ghost, as well as the Father, are *Ἀρχή*, without *Beginning or Original*. And * *Arrianus* tells us, That *ὁ υἱος, ὁ υἱὸς τοῦ πατρὸς*, have the same Essence, and to have no Beginning, common to the Three Persons. God (as that Word signifies the Essence of the Godhead in general, and therefore takes in the Three Persons) is affirm'd to be *ὁ υἱὸς τοῦ πατρὸς*, by St. Cyril in his *Exposition of the Faith*. * *Ὁ υἱὸς ὁ πατὴρ ἀρχὴς ἐστίν, ὅτι καὶ ὁ υἱὸς καὶ ὁ πατὴρ* saith *Arbanasius*. *Disput. in Concil. Nicen.* And Cyril hath almost the very same Words in his *Thesaurus Theol.* 5. I know some of the Fathers distinguish between

* Quest.
Miscell.

two

tween *Αρχή*, the *Principle*, as it signifies a *Cause*, and as it signifies a *Beginning*; but this is too nice and quaint, for whatever is the proper Cause of a Thing, is that from whence the Thing had its Beginning; and that from whence any Thing had its Beginning and Rise, is the Cause of it: So that that Distinction is groundless and vain.

I proceed to let you see, yet further, how the Fathers recall what they had said of the *Principle* or *Cause*, and what they had affirm'd, concerning the *Father being greater than the Son*. Tho' Gregory Nazianzen gives this as an Account of it, *Τὸ μᾶλλον μὴ ἐστὶν ὡς Ἀνάγκη*. The Majority that is attributed to the Father, is with respect to His being the *Cause* and *Author* of the Son, *Orat. 36.* yet at another Time we hear him speaking thus *, *Τὶ τῶν ὄντων ἀνάγκη; Οὐδέν.* * *Orat. 2. de Filio.* What Being is that which is *without a Cause*? The Deity. He speaks of the Deity in *General*, which comprehends the other Persons besides the Father.

Basil, who had said, *κατὰ τὸ το μᾶλλον ὁ Πατὴρ ὡς Ἀριστ.* The Father is greater than the Son, as he is the *Cause* of him, (which was quoted before) alters his Style in his Fourth Book against *Eunomius*, *Τὸ μᾶλλον ἢ μείζον, ἢ ἄνω, ἢ ἀξιώματι, ἢ δυνάμει, ἢ ὡς Ἀριστον μᾶλλον λέγεται ἀλλὰ μείζον μὴ ὁ Πατὴρ τῷ ᾧ ἐκ αὐτοῦ λαμβάνει μᾶλλον, ἀπομάχεται γὰρ αὐτὸν ὡς ἄνω, ὁ γὰρ ᾧ ἐκ αὐτοῦ δημιουργοῦ ἀλλ' ὡς ἀξιώματι, ὁ γὰρ ἐγένετο ὁ ἐκ αὐτοῦ ὅτε μὴ δυνάμει, πάντα γὰρ ὅσα ὁ Πατὴρ ποιεῖ, καὶ ὁ ᾧ ὁμοίως ποιεῖ ὅτε ὡς Ἀριστ. ἐπὶ ὁμοίως καὶ αὐτῷ ὁ μὴ μᾶλλον, εἴη αὐτῷ καὶ ὁ μὴ Ἀριστ.* That is, The Father is said to be *Greater than the Son*, either as to Magnitude, or Time, or Dignity, or Power, or as a *Cause*; but he can't be said to be Greater as to any of these; not as to Magnitude, because he is Incorporeal; not as to Time, for the Son is the Creator of all Times; not as to Dignity, for he is the same that he was; not as to Power, for whatever the Father doth, that the Son doth likewise; not as a *Cause*, for if the Father were the Cause of the Son, then he might equally be said to be Greater than *Us*, as well

as *Him*, seeing (according to this) He is the Cause of Him and of Us.

* Adv. He-
refes, lib. 3.
har. 76.

Therefore *Epiphanius*, who had weigh'd these Things well, and had observ'd what the Orthodox, as well as the Hereticks had pleaded, tells us plainly *,

ὅτι ἐστὶν ὁ Ἀδελφὸς πάντων ἀδελφός, God is altogether without any Cause. Οὐδὲν ἐστὶν τῆς Τριάδος ἐκ δυνάμεως ἡμετέρας ἐστὶν, no Person in the Trinity is liable to any Cause. Μόνον αὐτὸν ἀνάγκη ἐστὶν μὴ δυνάμεως ἡμετέρας περιεχόμενον, The Trinity alone is without any Cause, whereas all other Beings are subject to some Cause or Author. Ἀνάγκη ὁ Πατήρ, καὶ ὁ Υἱός, καὶ τὸ Ἅγιον Πνεῦμα, The Father, Son and Holy Ghost are without Cause: What can be plainer than this, unless that which the same excellent Writer adds? Ὡς τὸ Πάσι τὸ ὑποβιβασθῆναι πᾶσι Ἀδελφὸν προσηγορεύσθαι ἐστὶν, ὥστε καὶ τὸ μόνον ἐκ μόνου Πατρὸς, οὐδὲν τὸ μόνον Πνεῦμα, καὶ αὐτὸν μίαν θεότητα συμπληρῶσαι μὴ δὲ Ἄλλου ὑποδιχῶσαι διακρίσειν. That is, As it greatly beseems the Father to excell all Cause, so it becomes the only Son of the only Father, together with the only Spirit, to have one and the same Divinity, which can't possibly admit of any Cause of it.

† Dama-
scen. Or-
thod. fid.
lib. 1. cap. 8.

An Ancient Writer, who had talk'd much of the Father's Being, Ἀδελφὸς and Ἀρχή, retracts what he had said by these few Words, † God is μίαν Ἀρχὴν ἐν τρισὶ τελείαν ὑποστάσεις, One Principle in three perfect Subsistences or Persons: And at another Time he confesses that the Son's Eternal Generation by the Father, is || ὡς ἀδελφός, above any Cause.

|| Lib. 3.
cap. 7.

Thus the most considerable Writers of the Church oppose themselves, and therefore we can't rely upon them; we can't assent to them when they tell us that the First Person in the Trinity is the Cause, Author and Principle of the other Two, for we see they disown this Doctrine themselves; they have given us the perfect Reverse of it.

And it is no Wonder, for our own unprejudiced Judgments will dictate this to us, and the very Nature of God will inform us concerning this Truth.

The

The true Notion of the Deity, is, that it hath no Cause or Author of its Being, but is the Cause and Author of all Things. The wisest Heads have laid their Argument thus, If we trace all Finite Beings to their Original, we shall find that they had it from some other, but because we can't possibly proceed in *Infinitem*, we must of necessity grant, that there is a Being who was the first Cause of all, but had no Cause or Original Himself, and that Being is God. Now, if this be good and sound Reasoning (as all the Intelligent World hath confess'd) then it will undeniably follow, that the whole Trinity, who are but One Godhead, and particularly the Second Person in the Trinity, must be without any Cause, Author, or Original; otherwise the inseparable Nature of the Deity, which is to be *without Cause*, is taken away. The Professor of Theology, so famous among the Remonstrants, is right in this*, *Dei essentia omnis Causa expers est, hinc primo existunt Simplicitas & Infinitas Entitatis in Essentia Dei*. He acknowledges this to be the right Notion we are to frame concerning the Divine Being, That he is an Essence which hath no Cause at all; and this is the Foundation of those excellent Attributes, the Simplicity and Infinity of the Divine Nature. *Dei nec Origo, nec Causa ulla est*, saith the incomparable † Grotius.

* Arm in.
Disput. 4.
publica.

† De Verit.
Christ. Re-
lig. lib.
Sect. 3.
|| Dr. Jackson of the
Attributes
of God.

It is affirm'd by || one of our own Divines, who is reputed to be of a penetrating Genius, That *whatsoever hath a Cause of Being, hath also Limits of Being*; and he gives this Reason for it, because *it hath beginning of Being*; For *omnis Causa est Principium, & omne Causatum est Principiatum*: Therefore he infers thence, That God being the prime Essence, hath no Cause of Being, for that would imply that He had beginning of Being. This is spoken by this Judicious Writer concerning the Divinity in General, as its inseparable Property, and therefore it must be applied to God the Son; that is, it follows from this true Account of the Deity, that the Son of

God, being God Himself, can have no *Cause* or *Author*.

Besides, to be the *Cause* or *Author* of a Thing, is to be the *Cause*, *Author* and *Beginner* of that which never was before, and accordingly all the Persons above quoted explain themselves, by making a *Principle* or *Beginning*, the same with *Cause* or *Author*: But who can assent to this, but a rank *Arian*, that there was a Time when the Son was not in Being, and that afterwards the Father brought Him into Being, and thereby was the *Cause* and *Author* of Him? Yea, The very Writers who used this Language, of *Cause*, *Author* and *Principle*, acknowledged that the Son was from Eternity with the Father; and in acknowledging this, they deny what they assert, that the Father is the *Cause* of the Son: For if we examine it, we shall find that no Eternal and Infinite Being can be the *Cause* and Original of another Eternal and Infinite Being: In short, what is Eternal hath no *Cause* or Original.

Again, if the Father be the *Cause* of the Son (and they mean the *efficient Cause*) then the Son is the *Effect* of the Father, which destroys his *Consubstantiality*, for the *Effect* and the *Cause* are never suppos'd to have the same *Essence* and *Substance*; and yet these Persons own the *Consubstantiality* of the Son with the Father.

Moreover, if the Father was the *Cause* and *Author* of the Son, then it follows, that the Son (though he be God) is a *dependent Being*; for it is a known Rule in Logic, *Causa est à qua pendet Causatum*. This was never disputed and doubted of. And we can't help arguing from hence, that the Son is an *imperfect Being*, for if it be the definition of a most perfect Being, that it is that on which the Existence of all other Beings depends, then it irrefragably follows, That if the Son's Existence depends on another, then, so as to exclude His own Self-existence, he is not a most perfect Being.

And

And if the Son was beholding to the Father for His Being at first, the Consequence of this will be, that He depends on Him as to His Operations ever after. Bishop *Pearson* makes the Son a dependant Being on this very Account, whilst he contends that it is the Opinion of the Ancients, * *That the Father is the Original of all Power and Essence in the Son*, for he adds, *Whosoever receives his Being, must receive his Power from another*: And yet, to see the inconsistency of this most worthy Writer, he saith, † *Independency is the proper Notion of the Deity*. This is the unhappy Lot of some of the learnedest Men, to betray their want of due Consideration, and to run into Contradictions, when they are resolv'd to maintain a Point. This we see in the present Case, those that resolutely take upon them to prove that the Father is the Cause of the Son, baffle themselves, and confute their own Propositions, and thereby they give occasion to the *Arian* Party to Triumph over them: For *Arianism* receives Encouragement from this Way of speaking, namely, That the Father is the Cause, the Author, the Principle of the Son; If this be true, we may infer thence, that the Father only is the Supreme God, and that Christ and the Holy Spirit are Inferiour to him, and consequently not the True God. Thus some of the Ancients who used the foresaid Style, gratified the Adversaries whom they undertook to confute: They favour'd and promoted *Arius's* Doctrine, even whilst they were Writing against him, when they represented the Father as the Cause and Author of the other Divine Persons: Which is taken notice of by || *Aquinas*, who expresses his dislike of this Language, tho' he was a great Admirer (as we all ought to be) of those Reverend Men that used it. And his Learned Commentator, * *Gregory de Valentia* treads in his steps, and doth not approve of this manner of speaking.

* Expofit.
on the
Creed, p. 34. Edi-
tion, 1692.
† p. 53.

|| Par. 1.
quæst. 33.
Art. 1.

* Disput. 2.
quæst. 7.

Indeed

And

Indeed, how can he? For if we hold the Second Person to be God, we must acknowledge that he is *without a Cause*, this belonging to Him as He is God: If we don't do this, we plainly *Arianise*, and make Him a *Creature*. The great Philosopher tells us, that God is * *Ἀπὸρρώτῳ καὶ Ἀρχῇ*, the Cause and Beginning of all Things, which he speaks with relation to all Creatures; but shall we apply this to Him with respect to the Eternal Son? Who can brook this? Is not this to rank the Son of God with Created Beings? Doth not all Mankind agree in this, that the First Cause of all Things must have no Cause, that the Root and Fountain of all Causality is itself Causeless? How then can we persuade ourselves, that the Second Person in the Trinity, who is as really God as the First, and therefore is the First Cause and Author of all Things, is Himself an *Effect*, as well as all the Works of the Creation are? If we will make use of our Reason and Judgment, we can't but condemn such a Notion as this, and we must be convinc'd that such a Persuasion as this paves the Way to *Arianism*.

Thirdly, As some of the Fathers and Ancient Writers, and others since, insist on the *Causality* of the First Person in the Trinity, (as we have seen) more particularly they urge his *Paternity*, and make that also a Foundation for the Superiority of his Divinity, and the Inferiority of the Son. St. Hilary in One or Two of his *Books of the Trinity*, insists on this, That Christ being the Son of the Father, on that Account the Father is *Superior* to him. *Πατὴρ ὡς ὁ ἀρχὴ γεννητὸς, ὁ δὲ υἱὸς ἄρχῃ καὶ ἐξ ἑαυτοῦ*, saith † Basil the Great: The Word Father what doth it signifie, but to be the Cause and Principle of him who is Begotten of Him? So making *Causality* and *Paternity* to be equivalent. The same Writer speaks more plainly, when he thus interprets those Words, *My Father is greater than I*, that he saith he, He is greater || *καὶ δὲ Πατὴρ*, as He is Father * *ὡς ὁ ἀρχὴ*.

* Aristot.
Metaphys.
l. 1. c. 2.

† Const. En-
nom. lib. 9.

‡ Ibid.

Theodoret relates it as the Sense, even of the chief Adversaries of *Arianism*, that the Inferiourity of the Son was grounded on his being Begotten, whereas the Father is ἀγεννητός, Unbegotten. The Reason given by the Council of *Sardica*, why the Father is said to be Greater than the Son, † is ἐν αὐτῷ τῷ ὀνόματι τοῦ Πατρὸς μόνον ἐστὶν ὁ υἱός, the very Name of Father is Greater than the Name of Son. || *Athanasius* himself assigns this as a Reason why the Son is Inferiour to the Father, οὐδὲν γὰρ ἐξ αὐτοῦ ὁ υἱὸς παλάτιον γενόμενος, because he was begot of Him. And several other Fathers whom I need not mention, because they are so well known to the Learned, speak after this manner.

* Hist. Eccl. lib. 1. cap. 4.

† Idem Hist. Eccl. 1. 2. c. 8.

‡ Cont. Arian. O. rat. 2.

And this Notion hath been embrac'd by the generality of Divines in after Ages. The Foundation of the Subordination of the Son to the Father is Generation, saith † *Episcopus*. Bishop *Pearson* in his Exposition of the Second Article of the Creed, makes Paternity to be the basis of the Father's Superiority. Bishop *Bull* insists on this, and asserts that the Son's Subordination is grounded on the Title of Father, for the faith, * *Voces ipsa Filii & Generationis primo suo conceptu manifeste innunt Subordinationem Filii ad patrem generantis*. That is, the very Words Son and Generation do at our first Conception of them, plainly intimate to us the Subordination of the Son to the Father who begot him. And this Learned Man, here unluckily † fetches in the Story of the ancient Bishop, mention'd by *Sozomen*, who being at the Emperor *Theodosius*'s Palace, and in the Royal presence, purposely refused to Salute and pay Obedience to *Arcadius*, the Emperor's Son, who was with the Emperor, and was Partner with him in the Empire; which the Emperor highly resented as a great injury done to him: Whereupon the good Bishop spoke thus to the Emperor, Think, O Emperor, that the Heavenly Father is much more incens'd against those that pay not the same Honour to the Son which they pay to the Father, ὡς ἡ πόλις τοῦ μωυσῆος

† Institut. Theolog. 4. c. 33.

* Defens. fid. Nic. Sect. 4. cap. 1.

† cap. 2.

ἀπαλαῖν τὴν γέννησιν, and are so bold as to say be-
 less than Him that begot Him. This touches his Lord-
 ship of St. David's to the quick, and one would thin-
 this Story should have been omitted by a Person that
 talks so freely of *Subordination*, which is clearly
 confuted by this Passage which he hath produced.

But I come now to enquire into the Merits of the
 Cause, and to examine whether *Paternity* be a ground
 of *Supremacy* in the Trinity, as it is among Men
 where the Father is Supreme, and the Son Inferior
 to him: It is plain that there is not the same Reason
 for both, because tho' among Men the Father is a
 ways before the Son, yet it is not so in the Living
 Fatherhood and Filiation, for here the Father and
 the Son were ever *Co-existent*: Christ was Begotten of
 the Substance of the Father, but that Substance did
 not Exist before the Generation, but was *Co-eternal*

* Cont.
 Arian.
 Orat. 2.

with it. To this purpose is that of *Athanasius*,
 'Οὐδὲν ὡς ἀνθρώπου ἐξ ἀνθρώπου γεννησθαι ὁ Υἱός, ἵνα καὶ ὁ υἱὸς
 † Πατρὸς ὑπάρξῃ, ἀλλὰ Θεὸν γέννημα ἔσται, καὶ Θεὸν τὸ ἀεί-
 10 ῖον αὐτῷ ὄντι, αἰδιος ὑμείχων, i. e. The Son is not

as Man, generated of Man, so that He should be p-
 sterior to His Father as to His Existence, but He
 the Off-spring of God, and being the Natural Son
 Him who is Eternal, He is so himself. And t

† Expositi-
 on of Arti-
 cle 2d.
 p. 137.

Learned Bishop of Chester tells us, That † the Essen-
 which God always had without Beginning, he did com-
 municate without Beginning, being always Father,
 always God: So then, God's *Paternity* doth not pla-
 Him before the Son, because the Filiation was not
 ter the *Paternity*. If it be said that the Superiority
 of an earthly Father over his Son, is not so much
 from his *Priority*, as from his being the *Author* or *Cause*
 of his Son, he giving Being to him, and therefore
 may justly claim Preheminence, this will not a-
 ways diminish the Authority and Truth of what
 have said, because I have already shew'd that God
 the Father cannot be the *Cause* or *Author* of his E-
 ternal Son.

Besid

Besides, I humbly conceive that the being not begot doth not contribute any more to the Dignity of the Divine Person not begot, than if he were begot, for both of them are from the *Absolute Nature* of the Deity, as I shall shew afterwards. It is false reasoning that an unbegotten Substance, (speaking of the Holy Trinity) is better and nobler than that which is generated, for there is no real Excellency in one above the other. To be the Son, or the Holy Ghost, is as great Perfection as to be the Father, and the Reason is this, Because the Divinity of the Son being the very same with the Father's, it is as Absolute and Supreme as his; and if it be so, nothing can render it inferior. The difference between the Divine and Human Generation is thus taken notice of by Bishop Pearson, * *In human Generations*, saith he, * P. 138. *the Son is of the same Nature with the Father, and yet is not the same Man; because tho' he hath an Essence of the same kind, yet he hath not the same Essence*, and therefore as he is a Son, he is inferior to his Father. But 'tis not so in the Divine Generation, where the Generator and the Generated are of the very same Substance, and accordingly the Son is Supreme God, because he is begotten by the Father who is Supreme. St. Augustine comprises all that can be said on this Head in the following words, † *Trinitas est unius ejusdemq; naturæ atq; substantiæ, non minor in singulis quàm in omnibus, nec major in omnibus quàm in singulis, sed tanta in solo Patre vel in solo filio quanta in Patre simul & filio, & tanta in solo Spiritu Sancto quanta simul in Patre & filio & Spiritu Sancto*. That is, the Trinity is of one and the same Nature and Substance, not less in any one than in all, nor greater in all than in any single one, but is as much in the Father alone, or in the Son alone, as in the Father and Son together, and alike in the Holy Spirit as in the Father, Son, and Holy Spirit together. Yea, there are some Passages even in Origen that express the Equality of the Substance of the Three Persons in

† Epist. 66. ad Max.

De De-
cret. Syn.
Nicen.

the Trinity; therefore || *Athanasius* himself quotes *Origen* to this purpose. But tho' this Father, and others professedly assert that the Persons in the Trinity differ not at all as to their Essence, yet their Language hath given occasion to many Writers to depress the Dignity of the Second Person in the Trinity, and to affirm that the Father only is Supreme, because they make the Fatherhood to be a Foundation for this.

But surely it can't but be perceiv'd by an impartial Mind that this is inconsistent and contradictory; for how is it possible not to see the Vanity of this Assertion of theirs, That the Son is equal to his Father as he is God, but not as he is his Son; whereas it is evident, and even confess'd by these Persons that he is God as he is the Son, because by Generation he receiv'd his Divinity? And herein they speak the Sense of the Ancients, *ὁ υἱὸς τοῦ πατρὸς ὁμοούσιος*, the word is God because he is born of God, saith *I Theophilus* of Antioch. *ὁ υἱὸς τοῦ πατρὸς ὁμοούσιος*, *ὁ υἱὸς τοῦ πατρὸς*, who being the Word and First-begotten of God, is thereby a God, saith ** Justin Martyr*. According to *Cyril of Alexandria* he is *τὸ αὐτὸ θεῶν*, and *ὁ υἱὸς τοῦ πατρὸς*, he is truly the Son of God, and for that reason is God. Bishop Pearson is entirely of this judgment, and tells us that || the Communication of the Divine Essence by the Father is the true and proper Generation of the Son, and consequently the Son hath the Divine Essence as he is Generated by the Father, that is, as he is his Son. But who can reconcile this with what he and his Friends advance, with no small Assurance, That the Son is less than the Father, because of this Generation? Is it possible that the Son should be less than the Father by being his Son, when it is by being his Son that he is God, as well as the Father? Both the Propagation of the Divine Nature constitute the Divinity of the Son, and yet doth it lessen him? I wonder what Men of good

† Ad Au-
tolyc. lib.
2.

* Apolog.
2.

† Adv.
Nestor.
lib. 3.

|| Exposition
on the Creed,
p. 136.

and

G

Sense and Reason can admit of such a Notion as this.

But the fore-mention'd worthy Prelate is back'd by another great Man of that Sacred Order, who * frequently declares that the Sonship makes the Second Person in the Trinity inferior to the Father; but how can this be? If the Divine Nature of the Son be by the Father's Generating him, and this Generation makes him equal with the Father, as this Learned Writer expressly owns; how can he say that the Son is inferior to the Father as he is his Son, seeing this Sonship arises from the Father's Generating him out of his own Substance, whereby the Son becomes Consubstantial with the Father? Now, if the Son hath the same Essential Nature with the Father, (which this Learned Writer confesses) and hath it as he is begotten of the Father, that is, as he is his Son, (which is also acknowledg'd by him) it must needs follow that as he is the Son, he is equal with the Father, which yet is denied by this Reverend Author. Tho' he grants that it is by the Eternal Generation that the Second Person is both God and Son, yet he holds that the Generation, which is the only Ground of his Divinity, sets him below the First Person. His express words are these, which for my part I can't make sense of, † *Filius Patre minor est sua respectu originis: Patris vero magnitudinem exaequat, quatenus ex ipso natus eandem divinam naturam cum ipso communem habet*; the Son is less than the Father in respect of his Original, but he is as great as the Father in as much as he is begot of him, and so hath the same Divine Nature with him. Here he distinguishes between the Son's Original and his being begot of the Father, tho' they are the very same. He owns that as the Son is begotten of the Father he claims Equality with him, because he receiv'd his Divinity from him; and yet in respect of his Original from the Father, by which very Original he hath his Divinity, he is inferior to him. This is above my Capacity, and

* Defens.
fid. Nic.
Sect. 4.
Cap. 2.

† Sect. 4.
cap. 2.

seems to me to be very absurd; and yet this very Learned Prelate takes up this strange and unaccountable Notion to evade, (as he thought) the *Equality* and *Supremacy* of the Father and the Son.

This Worthy Writer seems to have been in a great streight for want of Authors to abett his Sentiments, or else he would not in his *Fourth Section*, and *Second Chapter* have made use of that Passage in *Zeno Veronensis*, *Totum Pater, totum possidet Filius; unus est quod amborum est; quod unus possidet, singulorum est, domino ipso dicente, omnia quaecumq; habet Pater, mea sunt; quia Pater in Filio, & Filius manet in Patre, deniq; inquit, Ego & Pater unum sumus.* The Father possesses all, the Son possesses all, (that is, all the Excellency and Supremacy of the Divinity) what is one's, belongs to both; what one possesses belongs to each of them singly, according to what our Lord himself saith, *All that the Father hath is mine, for the Father is in the Son, and the Son in the Father, I and my Father are one.* And thence that ancient Writer inferrs that the Son is *not Subordinate to the Father*, and adds, *Siquid enim Filio detraxeris, ad Patris, cujus habet totum, injuriam pertinebit; nec est in illo aliquid quod sit inferius, quia, sicut Pater, nec plus potest habere, nec minus.* That is, If you detract any thing from the Son's Excellency, you will thereby injure the Father, whose whole Excellency he hath; nor is there in him any thing that is inferior, because he, as well as the Father, can't possibly have more or less than they have. Is it not strange and surprizing that the Bishop should quote this for *Subordination*, when as nothing could have been produced more directly against it?

But it is urg'd that tho' the Father is equal to the Son as to his Essence, yet he is greater than the Son as to the *manner of his Existence*, which is this; the Father is from none, but the Son is not so, for he receiv'd his Divine Essence from the Father, and therefore the Paternity gives the Father Preeminence and

and Superiority. This is insisted upon by some of the Ancients, and by the two excellent Prelates whom I have so often mention'd; but, without derogating from the Worth of these Great Men, I may be permitted to say that this Suggestion hath nothing solid in it, and so we learn from one of the Ancients themselves, who speaks thus; * Πάντα ἵσα ἔχει ὁ Πατήρ, * Damasceni *ἰσὶ, ὡς τῆς ἀγνότητος, ἢ περὶ τὴν συμμετέχουσαν ἰσότητα διαφέρει*, cen. Orth. *ἡ ἀξίωμα, ἀλλὰ τὸ πρὸς τὴν ὑπερβολήν, i. e.* All things that the Father hath are the Son's, excepting his being not begotten, which Property of the Father doth not signify any difference of Essence, or Dignity, but only the manner of Existing. Where we see that the Father's manner of Existing doth not advance his Dignity, or add any thing to his Excellency. And there is good Reason for this, for the manner of the Existence of the Son by *Generation* is not less excellent and perfect than the manner of the Existence of the Father by *Non-generation*, because there can't be any thing in the Divinity more or less Excellent, which yet the *Subordination* which many contend for implies. To suppose more or less Perfection in the Divinity, which is every ways most perfect, is highly irrational. Nor can one Act in an Infinite and Perfect Being be more Excellent in it self than another. The Deity being absolutely perfect can have no degrees in it, or in its Acts and Operations. The ancient Writers of the Church agree to this, *unitas gradum non habet, utpote unica*, the Divinity being simply one, admits not of a Degree, saith *Aurelianus*. That of *Cyril* is undeniable, 'Οὐδ' αὖ, ὁ θεὸς ὁ υἱός, ὁ θεὸς ὁ πατήρ, God can't excel God. And *Epiphanius* gives his Suffrage to this, 'Οὐδὲν προσλαμβάνεται τὸ ἀξίωμα, ἢ ὑπερδύναμις, i. e. the Divine Nature is not capable of any Accession to its Dignity. There is no Preeminence and Superiority among Creatures, but in the Creator of all. He infinitely surpasses all Created Beings, but he doth not, he cannot excel himself. Therefore one Person in the Trinity

is not to be preserv'd to the others, lest we degrad
them below the Deity, and rank them among Crea
tures. We may reckon it then a mistaken Notion
among the generality of Writers, that because the Fa
ther communicates his Essence to the Son, therefore he
is Superior to him. This can't be, because the diff

ferent manner of Existence doth not make any differ
ence as to the Dignity and Perfection of the Person.
It doth not advance the Father above the Rank of
the Son.

Again, it can't possibly be that a Subordination
should be grounded on the different manner of Ex
istence, because this is as essential to the Godhead
the absolute Existence it self. Tho' there is a differ
ence between the Properties in the Deity, and the
are really distinguish'd from one another, yet we can
abstract or separate the Personality from the Essence.

* Nemo

Theolo
gus dubita
vit unquam
quin Per
sona ex Es
sencia con
sistat, sed il
los notio
nem neces
saria, eiq;
inclina sit
essentia.

Relatione
iridem so
la, extra
essentiam,
constant
personam,
arg. nullus
assensit, ne
nisi ridi
culè potest
defendi.

Perav. de
Trin. lib. 6.
cap. 12.

for * without the Essence there can be no Persons, and
without the Persons no Essence. Wherefore tho'
is the proper and peculiar Character of the Father
beget, and of the Son to be begotten, and of the Ho
Ghost to proceed, yet these different Properties of
Persons do not argue any Preeminence, because they
are natural to the Trinity, and go along with the
Essence, in which there is no difference. It is as es
sential to the Divinity to be Three in Persons, as
in Essence, and thence it is evident that one man
of Personal Existence cannot be more Worthy and
honourable than another, because it is of the same
ty, of the same Divine Essence, in which there can
be suppos'd Superior and Inferior. If we would
move all Prejudices from our Minds, and impar
tially consider things, this that I now suggest would
readily embraced as an unquestionable Truth.

Again, if the manner of the Existence of the
makes a difference as to his Dignity, then the Wo
which is paid to him must be an inferior Wor
because it ought to be proportion'd to his Excellen
But who sees not the Absurdity, and even the

Deity of this? For this lowers the Worth of the
 Divine Nature, and even introduces Idolatry; for
 Adoration is founded on the Infinite Perfection of the
 being we Worship. The Reason why I Worship
 God, and not any Creature, is, because I believe that
 God is that Being which is more Excellent than any
 other; and if it were possible that any Being could
 be higher and more excellent, the Worship would
 be due to him. And Idolatry is therefore unlawful,
 because it is giving Worship to those Things or Per-
 sons that are destitute of the Excellencies which be-
 long to the Deity. Are not they then favourers of
 Idolatry, who tell us that the Son is inferior to the Fa-
 ther, and yet Divine Adoration is to be given to him?
 saying they hold that the Existence of the former is
 of the same high nature with that of the latter,
 why do they allow him the same Worship which is
 due to the Father? And it is really due to the Son,
 our Saviour's Words are to be credited, *John 5. 23.*
*that all Men should honour the Son, even as they ho-
 nour the Father.* Which must not be, if the Son be
 inferior to the Father as to his Existence; there must
 be the same manner of Worship paid, because the
 existence being not after the same manner, the Wor-
 ship must be lessened. As on the contrary, *brethren*
in a life, & spirit, & ad in personam, Where there is
 the same Dignity, there is the same Adoration. *A-*
mus. de Commun. Essentia, &c. Let this be consi-
 dered by the true Worshipers of Jesus, and then they
 will not entertain this Persuasion, That the manner
 of his Existence renders him Subordinate and Inferior
 to the Father.

Next, I will confute this Opinion of Subordination,
 discovering the double Source of this Error, and
 showing the Vanity of it. The first is the adhering
 to that common Maxim, That *be who receives is not*
worthy as he that gives; the second is the mislay-
 ing of the Notion of Human Generation. Upon
 these two hath been vulgarly built the Doctrine of
 the

the Son's Subordination and Inferiority. The first, say, is this, the adhering to that common Maxim *That the Receiver is less worthy than the Giver*; and therefore because the Son receives his Divinity from the Father, he is on that account less worthy.

wonder that so Learned and Judicious a Man as Bishop Pearson should be carried away with this vulgar Notion: In Prosecution of his mistaken Do-

* *Exposition of the Creed*, p. 36.

ctrine of Subordination, he tells us that *it is more worthy to give than to receive*, and thence infers that the Father is more worthy than the Son. Yea, some have been so silly and impertinent as to apply

that Text, *Acts 20. 35. It is more blessed to give than to receive*, which is meant of Liberality and Re-

lieving the Poor and Indigent, call'd in that Verse *supporting the Weak*; and they would conclude even thence the Blessedness of the Father above the Son.

Which is not only a groundless, but a prophane Inference, occasion'd by Men's rash adapting human Expressions and Apprehensions to Divine and Supernatural Things.

Which is by no means to be allow'd of; for Created and Corporeal Beings are not a Pattern to the Spiritual and Uncreated. Here the

* *Cont. Arian. Orat. 2.*

of the great * *Athanasius* is seasonable, *οὐδὲς ἐκ τῶν ἀνθρώπων*, none ought to compare God with Man. What the Son of God is said to receive of his Father is not to be parallell'd with what mortal Men are said to receive of those of their kind; it is the manner of Receiving to be thought alike.

Those are valuable words of one of the Primitive Writers: Christ, saith he, receives all things from his Father, *† ἐχ' ὡς ἐκτίσθη, ἀλλ' ὡς ἀπ' ἀρχῆς ὡνείχθη, καὶ ἀρχῆς ὡνείχθη, ἀλλ' ὡς ἀπ' ἀρχῆς*, not as adventitious but as coexisting from the beginning, (i. e. from eternity) with him, and on the account of Nature not of Grace and Favour.

† *Greg. Naz. Orat. 36.*

Whoever reads and weighs this excellent Passage will be convinc'd of the Folly of applying the Receiving us'd among Men to that which belongs to the Son of God. Another

another eminent Writer among the Ancients gives us this true Notion of *Receiving* as 'tis attributed to the Son, || *οὐκ ἐστὶν ἐν τῷ υἱῷ τὸ τῆς θεότητος ἀξίωμα, καὶ ἀληφέναι λαμβάνει τὸ τοῦ Πατρὸς*, that is, the Dignity of being God is *Natural and Essential* to the Son, tho' he is said to have receiv'd this Dignity from the Father.

|| Cyril.
Alex. Com-
ment. in S.
Johan. cap.
17. v. 11.

As to those Texts which mention the Father's *giving*, and the Son's *receiving*, * *Arbanasius* gives us his Judgment thus, *τὸ εἶδέναι καὶ τὸ παραδόναι καὶ τὰ ἑμὸν τῆς θεότητος ἐκ ἐκείνου τῇ θεότητι τοῦ υἱοῦ, ἀλλὰ καὶ μᾶλλον δὲ λαμβάνει ἀπὸ τοῦ ἀλλοθι οὐκ ἔστιν.* These Expressions, *It is given, It is deliver'd*, and the like, do not diminish the Divinity of the Son, but rather shew that he is really the Son. And in the same *Oration* this Father hath this remarkable Observation, *Ἐν γὰρ τῷ τοῦ Πατρὸς τοῦ υἱοῦ ὄντι, καὶ ὃ καὶ τὰ ἑαυτοῦ ἔχει ὁ Πατήρ, ἀλλὰ καὶ ὁ υἱός, πάντα ὅντα τοῦ Πατρὸς, αὐτὸς ἔστιν ἐν αὐτῷ.* 'Οὐ διὰ τὸ καὶ ἔχειν αὐτὸς ποτε, πάντα ἔχειν, ἀλλ' ὅτι ἔχειν αὐτὸς ὁ υἱὸς καὶ ἔχει, αὐτὸς τοῦ Πατρὸς ἔχει. If what things are the Father's are the Son's, (according to *John* 16. 15.) and the Father hath these things always, then 'tis plain that they were always in the Son. Wherefore 'tis spoken thus, not that the Son sometimes had not these, but because the Son having from Eternity what he hath, hath it from the Father, who was from Eternity. Thus he distinguishes the *receiving* attributed to the Son from that which is spoken of mortal Creatures. And with this agrees that of *St. Cyril of Alexandria*, † *Πάντα ἔχον φυσικῶς ἐκ Πατρὸς, εἰληφέναι φησὶν ἐξ αὐτοῦ διὰ τὸ ἐξ αὐτοῦ λαμβάνειν κατὰ πάντων ὧν ἔχει*, He having all things naturally from his Father, he saith he receiv'd them from him, because he was begotten of him *with all things* that he hath. Here we see the vast difference between the Son's *receiving* and that of *Men*; these receive what they had not before, but He, (in the style of Scripture) is said to receive even that which he always had. He so receiv'd his Being from his Father, that he never was without that Being, no more than the Father himself, who was from Eternity.

* Orat. 4.

† Thesaur.
Thef. 23.

ty. Which is directly contrary to what *Arius* asserted in the *Nicene Council*, "ὅσα ἔχει ὁ υἱός, μὴ ἔχει, ἡ ἀρχὴ
 ὅσα τὸ θεῶν, καὶ ἐν αὐτῷ θεῶν ὁ υἱός, καὶ ἰσότης τῷ Πατρὶ
 that is, whatsoever the Son hath, he receiv'd it of the Father, but he had it *not before*; and therefore he is *not equal* with the Father, nor is of the same Dignity. *Athanas. Disput. in Conc. Nic.*

It is manifest then that the Orthodox Faith is this, That the Son's differing from his Father *as to the manner of his Being*, that is, his receiving it from his Father, doth not make him *Subordinate* or *Inferior* to the Father; as many Persons imagine, who have such a low Conception of the Divinity of the Son, as to think he had it by the Bounty and Favour of another. But they must correct such Thoughts as these, and consider that the *Giving* and *Receiving* among Men is free and arbitrary, but that of the Father and the Son is natural and necessary, and conduces to the Perfection both of the Giver and Receiver, yea, and without which neither of them could be perfect; or, rather I may say, it necessarily arises from the Infinite and Eternal Perfection of the Divine Nature. Hence that false Notion among our Writers is easily baffled, That the Father is the Supreme, and the Son the Inferior, because, (as they think) the having the Power of *Giving*, supposes the Father to be in a higher condition than the other who is the *Receiver*.

Another Source of the aforesaid mistaken Apprehension is the misapplying the Notion of *Human Generation*. Because among Men the Son is inferior to the Father on the very account of his being begotten by him; therefore the Second Person in the Trinity, who is the Eternal Son of God, is thought to be inferior to the Father. But this is a wretched mistake, for (not to repeat here what was said before) there is a vast and irreconcilable difference between the *Finite* and *Infinite*, the *Temporary* and the *Eternal Generation*; and therefore this latter is

not

not to be liken'd to the former. What *comparison* is there between these two, seeing the Father and the Son among Men are two different Essences or Substances, but the Father and the Son in the Holy Trinity are one and the same individual Essence or Substance; and seeing the Divine Generation is an immanent Act, and within its own Essence, but the other is a transient Action, and terminates on what is without? Wherefore *Atanasius* saith well, * *Orat. 2.* *Εἰς ἄνθρωπον μιμῆται*, God doth not imitate Man, speaking of the *Divine* Generation, and that of *Men*. And, again, in the same place, *Μὴ διὸν τὴν ἐκ τοῦ διῶ γίνεσθαι συμμετρεῖν τῇ τῶν ἀνθρώπων φύσει*, The Divine Generation must not be measured by that which is Humane.

Another eminent Writer of the Church blames those who presume to do this, † *Κακῶς καὶ ἀπειδύτως τὰ σωματικὰ ἰδία τῇ ἀσωμάτῳ πρὸς ἀνθρώποις ὁμοίᾳ*, There are some, saith he, who in a very ill and unlearned manner accommodate the Properties of Bodies to an Incorporeal Substance; they confound Physical and Human Generation with that which is Divine and Supernatural. At another time he argues thus, and very solidly, || *Εἰ δὲ πολὺ τῶν ἡμετέρων τὸ Θεῶν ἀπόκειται, καὶ ἴδεν αὐτῷ κοινὸν πρὸς ἡμᾶς, ὅσον εἰς τὸν τῆς υἱότητος λόγον, πῶς αὐτὸ τῆς ἀνθρωπίνης κατὰ δισμῶσι κακοῖς καὶ ταῖς ἡμετέραις ἀνάγκαις ὑποτάσσεται ἢ αἰσχρονοῦται*; It, saith he, the Deity greatly differs from our Nature, and hath nothing common with it by reason of its transcendent Essence, why do any Persons tye it down to Humane Inconveniencies, and are not ashamed to subject it to our Necessities and Infirmities? I will give the Reader the Sense of another Writer in great esteem among the Ancients, ‡ *Τὸ πᾶν εἰς ἡλεωζόμενοι, τὰ ἑαυτῶν εἰς τὸν Θεὸν ἀναλογῶντες, καὶ ἀφ' ἑαυτῶν εἰκάσαι τὸν Θεὸν βυλόμενοι* *καὶ δὲ διὰ τὸν ὅτι τῶν ταύτων*: Those Men deserve to be derided who transfer their own Human Nature and Condition to that of the Divine Being, and make a representation of him from what is in themselves,

† Cyril.
Alex. The-
saur. Thef.

Thes 15.

‡ Epiphani-
hercl. 69.

whereas nothing of that nature is to be found in God.

* Niceph.
Blemid.
Phys. cap.
4.

I beg leave to add a most remarkable Passage in another good ancient † Author, *ὅτι δὲ ἐκείνῳ ὑπερῷον τὴν οὐσίαν ὁ πατήρ, ἐλαττωμένῳ φύσιν αὐτὸν (ἢ τοῦ δὲ κρείττονος οὐ λόγος.) Ταῦτα δὲ ἐφ' ἡμῶν μὴ ἀνάμνησιν ἔσται, ἀλλ' οὐκ ἵκανά σοι εἶναι.* That is, Those who say that the Son is *begotten* of the Father, do not thereby grant that the Son is *lesser* than the Father, for this is the Reasoning of the Adversaries of Christ. It is Rational and Consequential enough to argue thus concerning *our selves*, but it is extremely impious to argue so concerning *God*.

We must not then be so unadvised as to ground the *Subordination* of the Eternal Son to the Eternal Father on the Notion of *Sonship* among Men. Nor can we ground any Subordination on the *manner of Existence* of the Father and the Son, that is, the former's existing of none, but the latter's existing of the Father; for from what hath been said it plainly appears that this doth not exalt the Condition of the Father above the Son.

The true account of the *Subordination* which we meet with in the Sacred and Infalible Writings is this; That the Son is subordinate to the Father in respect of his *Humane Nature* only, and so is that famous Text to be understood, *Jobu 14. 28. My Father is greater than I*; as most of the ancient Writers interpret it, (as I have shew'd in another place) tho' (as we have seen) some of them understand it otherwise. But it is the best and safest way to adhere to the former Exposition, which agrees with the words immediately foregoing, *I go unto the Father*, that is, *I return unto Heaven*; for, (saith he) *my Father is greater than I*, he is in perfect Glory, tho' I am not so in this State of Humiliation, and therefore I long to go to him. The Learned Dr. *Hammond* expounds it thus; *The returning*, (saith he) *to his Father would*

advance

advance him to a higher Condition than that which
now he was in.

This Sense of the *Majority* of the Son is confirm'd
by *Athanasius*, Μεζον ο πατηρ τῷ υἱῷ ὡς πατηρ
τῷ υἱῷ ἐκασθενέστερος. Δια δὲ τὴν ἐνανθρώπαιον καὶ τῶν ἀγγέ-
λων ἐλαττωθεὶς αὐτὸν λέγει οὗ Ἀπόστολος. Δια δὲ ταύτην τὴν
ἐνανθρώπαιον καὶ τῷ Μαρίῳ καὶ τῷ Ἰωσήφ ὑπείκειτο. *De Trin.*
Dialog. 2. The Father is greater than the Son, as
he is the Father of the Son who took upon him Hu-
man Nature. For which cause the Apostle saith he
was lower than the Angels, and on this very account
he was subject to his Parents. Οἰκονομικῶς εἰρηδαίον πτωρ-
ῶντι τῷ πατρὶ τὸ Μεζον, We believe that the Father
is said to be greater than the Son by reason of his
incarnation; (for 'tis well known that that is the
sense of οἰκονομία among the Fathers) saith Cyril of
Alexandria, *Treſaur. Theſ. 11.*

I lay great stress on those words in the *Athanasian*
Creed, *Equal to the Father as touching his Godhead,*
and inferior to the Father as touching his Manhood. I
appeal to the ingenuous Reader, whether, if Christ
had been inferior to the Father on any other respect,
he would not have been mention'd, seeing this Creed
is so particular. It is plainly implied in these words,
that it was Christ's assuming the *Human Nature*; and
nothing but that, which made him inferior to the
Father. And when in the *Old Testament* the Father
is styled the most high God, Gen. 14. 18, 19, 20,
&c. it is not with relation to the Son; (for he is also
the most High) but with respect to his general Na-
ture and Essence, which infinitely transcends
that of all Created Beings, and sets him above the
supposed Gods and Numens of the Pagans.

Before I leave this Head, I must by way of Caution
add that this *Equality* of the Persons in the Trinity
which I am asserting, destroys not the distinct Order
that is to be observ'd in them. We place the Father
first, and the Son next, and the Holy Ghost after him,
because we are taught to do so by Christ himself; he
com-

commanding his Apostles and Successors to Baptize in the Name of the Father, and of the Son, and of the Holy Ghost. Whence we are oblig'd to reckon the Father first, the Son in the second place, and the Holy Spirit in the third.

And further, the Conceptions of our Minds lead us to it; for we in the first place consider God the Father as electing Persons from Eternity to Life and Salvation, as Creating all things in time, and disposing of them with the greatest Wisdom, Justice, and Mercy, and as giving his Son to Redeem us: Then we consider the Son actually undertaking the Redemption and Recovery of Man by taking our Nature on him, and laying down his Life for us, and becoming a Mediator, (therefore congruously placed in the middle between God the Father and the Holy Spirit) and the Third Person is next in order represented to our Minds, as executing the Decrees concerning our Salvation. Thus the Distinction and Order are on account of the peculiar Operations of the Persons of the Trinity, as they are orderly represented in Scripture. But this distinct Operation doth not infer Subordination or Inferiority, or any difference as to Dignity, but only a Co-ordination.

Besides, from the different manner of the Three Persons subsisting we embrace this way of speaking, and mention the Father first, the Son next, and the Holy Spirit after that. The mutual Relations of these Persons among themselves distinguish them from one another, and Constitute an Order among them. Hence, because of the Personal Properties we place one before another. There is a Priority of Order or Rank, but no Prelation or Preeminence as to Excellency; yea, there is an absolute Co-equality among the Persons of the Trinity.

I have now finish'd the First General Head which I undertook to insist upon; and that was to enquire into the Rise and Occasion of this Heretical Perswasion, That our Saviour is not really and properly

God

God, but is only a Secondary and deputed Deity, and that the Father is the only Supreme God. I am now, according to my premis'd Method, to propound those *positive Reasons* and *Grounds*, on which I build the contrary Doctrine; namely, That our Saviour is really and properly God, and that the Divine Supremacy belongs to the Son as well as to the Father. This Truth is firmly built on the Foundation which I am now to assign: And this is twofold, 1. *The Natural Emanation of the Son from the Father.* 2. *His Self-existence.* If I make both these good, I conceive I shall have sufficiently disprov'd the Doctrine of *Inferiority* and *Subordination*, and establish'd the contrary Doctrine of *Perfect Equality*. First, I say, the Son is *naturally* from the Father. For I lay down this as a certain Maxim, As God the Father's Being is, such is the *Generation of his Son*. Seeing then his Existence was merely by the intrinsic Virtue of his *Divine Nature*, the Generation of this Son must be alike. The Apostle reminding the *Galatians* of their former State, tells them that *they did service to them which by Nature are not Gods*, Gal. 4. 8. and therefore are false Gods. Whence it follows that the True God is *ὁὖτοι Θεοί*, a God by Nature, and the three Hypostases or Persons in this Deity are by Nature, and are inseparable in their Being. For the First Person could not exist without the Second, nor the first and second without the third. The Reason of which is, because it is the nature of the Divinity to be *Prolifick*, and to propagate it self, and this by a *Natural Efflux* and *Immediate Emanation*; for we can have no conception of any other way of the Existing of the Deity, and particularly of the Second Person. Hence it was judiciously noted by a Learned Father, * Τὸ δὲ λέγειν τῇ ἀγαθότητι τὸν Πατέρα τὸν Τῶν μακροῦν, ὅτι ἄλλο ἔστιν ἢ εἰς τὸ ὁμοῖον αὐτὸν κατεστῆσαι τοῖς ὁσχετοῖς τῆς κτίσεως, To say that the Son was begotten by the Goodness or Benevolence of the Father, it is no other than to reduce him to the

* Greg. Nyss. cont. Eunom. Orat. 1.

the same rank in which the meanest Creatures are, for they have all of them their rise from God's Goodness and Favour. Wherefore to this *Emanative Fecundity* we must ascribe the necessary Existence of the Three Persons in the Trinity. They sprung up naturally and necessarily from Eternity in the Divine Essence.

All the Fathers unanimously agree in this, Καρπὸν ἔστιν ἡ Δεῖα ὡσία, the Divine Essence is fruitful, faith * *Arbanasius*. Whence follows what he saith in the same place, Λέγει ἔστιν ἰδίῳ φύσει τῆς ὡσίας τὸ εἶναι τὸν υἱόν, the word is God's own Son by Virtue of the Nature of the Divine Essence. Cyril of *Alexandria* often mentions in his *Dialogue of the Trinity*, and in other places, τῆς Δείας ὡσίας τὸ καρποῦν, and φυσικὴ τὸ Πατρὶ τὸ καρποῦν, the Fruitfulness which is natural to the Father. This is call'd by him † φυσικὰ γεννᾶν, and he explains it thus, τὸ ἐξ αὐτοῦ, ἢ γὰρ ἐκ τῆς ὡσίας ὡς ὁμοίον κατὰ φύσιν γινώσκειν, the natural begetting of himself, or his own Substance, one that is like him. To which he prefixes this, Ἀδύνατον τὸν υἱὸν ἀπὸν ἐκ μὲν τῆς φυσικῆς γεννᾶν, It can't be that the Deity should be destitute of *Natural Fecundity*. Afterwards he saith, Ἡ μὲν γέννησις ἀεὶ ἀρχὴ καὶ ἀπὸ φύσεως ἔστιν ὡς, The Divine Generation is without beginning, and is Eternal, and is the Work of Nature. In his first *Dialogue* he declares that the Father is ὡσιωδὴς γενήτωρ, naturally a Generator, and he hath φύσιν γεννητικὴν a Generative Nature. And

|| Dialog. 2. further, || Ἐὰν μὲν οὖν εἶναι φασὶν ὡσιωδὴς γενήτωρ ἀναιρέσουσιν εἰς ἀπὸ τὴν ὑπαρξίν τὸ εἶναι, If they don't own the Father to be *Essentially* a Father, they wholly take away and destroy the Being of the Son.

† Dialog. 1. Concerning the Son he saith, † Ἐστὶν ἀλυστὸς αὐτὸς τε καὶ ἐν αὐτῷ κατὰ φύσιν καὶ ὡσιωδὴς, The Son is of the Father, and in him according to Nature, and *Essentially*. And in another place thus, * Γεννηταὶ ὁ υἱὸς ἐκ τοῦ Πατρὸς, καὶ ἔστιν ἐν αὐτῷ τε καὶ ἐξ αὐτοῦ φυσικῶς, The Son was begotten of the Father, and is in him, and of him

* Cont.
Julian.

Him by Nature. * *Ζὼν κατὰ φύσιν ὑπάρχων*, He is Life
 himself by Nature, saith the same Author. And again,
 † *Οὐδὲ τίς ἐστι π α αι ε δ ι σ τ ω τ ῶ Πατρὶ, μὴ ἂν ἐξ αὐτοῦ φυσικῶς*, No-
 thing can be Co-eternal with the Father, which is
 not Naturally from Him. The same admirable Writer
 asserts the Son to be || *θεὸν κατὰ φύσιν, καὶ τῶν αὐτῶν γενήσαν-*
 † *αἰωνίων ἐσιωλῶς κληρονομήμων*, God by Nature, and essen-
 tially possessing the Excellencies of His Father. And
 again on St. John's Gospel, he affirms, that *φυσικῶς ὁ*
Πιὸς ἐν ἐστὶ π ρ ῶς ὁ ἑαυτοῦ Πατέρα θεόν, καὶ αὐτοῦ μόνον ἐν Πατρὶ,
καὶ Πατὴρ ὁ ἐν αὐτῷ κατὰ γὰρ ὁ ἐσιωλῶς ὁ ἐν τῷ συνδισμῷ ὁ καὶ
φύσει, the Son is naturally one with His Father; He
 is in His Father, and His Father in Him, according
 to the Essential Tye, and manner of Unity which is
 between them. Again, *θεὸς ὑπάρχων ἐκ θεῶ κατὰ φύσιν*,
 He is God of God according to Nature: And after-
 wards, *ἦν καὶ ἐστὶ, καὶ ἔστι φύσις θεός*.

‡ Basil the Great saith the like, *Ἐκ τοῦ Πατρὸς ὁ Υἱός*, † Orat. 27.
γενετῆ γὰρ ποιεῖται, ἀλλ' ἐκ τῆς φύσεως γεννηθείς, The Son
 is from the Father, not made of Him by Command,
 but begot by Nature. The Son is, *φύσις ἑξ ἑνός*, ac-
 cording to * *Damascent*. I will add another Greek Au-
 thor †, *Ἐπὶ μὲν τῇ παντάπασιν αὐτῷ γενήσας, ἢ θείᾳ δ'*
αὐτῷ ἐστίν, ὡς ποιητικὸν αἶπρον ὁ Πατὴρ τοῦ Υἱοῦ, ἀλλ' ἐκ φύσεως
γεννητῶς, In this Generation, which is altogether
 immaterial, that is, Divine, the Father is not to
 be look'd upon as an Efficient Cause, but purely Essen-
 tial.

Among the *Latins* I will mention only *Fulgentius*,
Verus Deus est qui Naturā Deus est: Naturā autem De-
us est qui Deitatem ex aternitate vera Nativitatis habu-
it, non ex gratiā donationis possedit, He is the True
 God that is God by Nature; and he is God by Na-
 ture, who had the Divinity from the Eternity of his
 Generation, and did not possess it by the Favour of
 a Gift or Gratiuity: Which is spoken in Opposition
 to, and Confutation of the *Arians*, whose Assertion
 was this, *Οὐκ ἐστὶν ὁ Πατὴρ ἑίδω καὶ φύσις ἡντομα ὁ λόγος*,
 but ὁ αὐτοῦς ἡδύσιν ἡντομα, The Word (said they) was

F

not

* De Re-
ctā fide.† Thefaur,
lib. 9.‡ Comment
in 1 Jo-
han. 4.* Orthod.
fid. lib. 1.

c. 8.

† Niceph.
Blemid.

Phys. cap. 4.

not the proper and natural Production of the Father, but had His Being by Favour from the Father. *Arianas. cont. Arian. lib. 1.* Thus we see what was the Doctrine of the Ancient Writers of the Christian Church, they affirm'd that the Father's generating of the Son was from the Innate Property and Vertue of his Divine Nature: It was inseparable from the Pregnancy and Exuberancy of his Essence to have a Son, and that Son to be of the same Substance with Him.

Need I mention any of the Moderns? It is well known that Bishop *Pearson* frequently asserts this. *God is that Being which is Necessarily, and of Himself,* saith || *Grotius.* *It is granted on all Hands, that necessary Existence is Essential to the Notion of a God,* saith ‡ *Archbishop Tillotson.* *The Father is by absolute Necessity of Nature,* saith * *Dr. Clarke*; and he might have said the same of the Son, for being God, he must have that natural Property which the Father hath *as He is God.* And now from the Premises we may irrefragably infer, that there is a perfect Equality in the Trinity: One Person can't be more Excellent than another, because the Existence of all Three is equally *Emanative, Natural, Necessary* and *Essential*; and particularly the Father can't be Superior to the Son, because of this Eternal Efflux of the Godhead, which of necessity takes away all Preheminence and Preference. *Ουδὲν ἑλαττον, ἢ δὲ ἀτελες ἐν τῷ κατὰ φύσιν Θεῷ, ὅτι ἐξ ὧν ὁ Υἱός, i. e.* There is nothing less or imperfect in Him, who is God by Nature, that is, the Son. *Cyrl. Alex. Thesour. 11.* This was the excellent and close Arguing of that learned Father.

But we are not to think that the Generation of the Son was *Natural* and *Necessary* in this Sense, that it was *without the Father's Will*, seeing in the very *Essential Nature* of God His Will is comprehended, and therefore one can't be separated from the other, yea, one is the same with the other. This was the Sense

|| De Ver.
Relig.
Christ. lib.
1. Sect. 2.
3, 5.

‡ Sermon
concerning
the Unity
of the Di-
vine Na-
ture.

* Scripture
Doctrine
of the Tri-
nity, p. 431.

of that judicious Platonist *, *Οὐκ ἔστι βελέσθαι αὐτῷ ἢ ὑπόστασις, ἀλλὰ συνέστιν αὐτῷ τῇ οὐσίου ὑπόστασις ἡ θεότης*, The Essence of God is not without His Will, but His Will is conjoyn'd with His Essence: God then must naturally and necessarily Will His own Being and Existence, and all Things essential to it, as particularly the Generation of His Son; yea, and the Son must Will His own Generation. If you object that *Natural* and *Necessary* are inconsistent with what is *Voluntary*, I answer, That this is a great mistake, and from an undeniable Instance we can prove, that that which is *Necessary*, and consequently can't be otherwise, may be *Free* and *Voluntary*, for all God's Acts of *Holiness* are *Necessary*, and it is their Excellency that they are so, and yet they are *Voluntary*. God, He is *Wise* and *Powerful*, and *Just*, and *Merciful* by Nature and Necessity; and yet not so as to exclude His Will: The same is true concerning the Father's Eternal Generation of His Son, and accordingly one of the Ancients expresses himself thus, *† Nativitas in eo adeo perfecta Natura est, ut qui ex substantiâ Dei natus est, etiam ex consilio ejus ac voluntate nascatur.* He thinks it not derogatory from the Perfection of the Divine Generation to be *Voluntary*, tho' it is *Essential* and *Natural*. And even those odd Writers, who hold the Generation of the Son not to have been with the Will of the Father, yet assert that it was not *against* or *without* His Will; Only this they do, they lay the greatest stress on the *Emanative Nature* of the Divine Substance, that is, they contend that it is naturally *Generative*, and therein they are, in the right. The most judicious Fathers joyn both these together, the natural Fecundity of the Essence of the Deity, and the voluntary Act of the Father; they assert the Pregnancy of the Divine Nature, and the free Act of the Divine Will. Cyril of *Alexandria* is express ||, *Ὁ υἱὸς ἐκ τῆς ἰουστίας πατρὸς ἐγενήθη, καὶ ἀνάγκης ἐστὶν αὐτοῦ.* The Son coming forth from the Essence of the Father, is not

* Plotin. Ennead. 6. lib. 8.

† Hilar. de Synod.

|| In The- sauro.

without His Will. And in another Place he speaks
 † Dialog. 2. the Sense of all Writers who are on this Side †, οὐκ
 ἔστι μᾶλλον καὶ ἐκ φύσεως ἢ ἐκ βούλητος αὐτοῦ γενέσθαι τὸν υἱόν. This Gene-
 ration is to be attributed to a Natural and Essential
 Act; for this which is Natural is not besides the
 Will, but hath the Will to concur with Nature, to
 make it what it is.

So then we reaffirm our former Assertion, that
 the True God is God by *Nature* and *Necessity*. The
 Father existed necessarily, and He could not otherwise
 have existed: And the Generation of the Son was
 an Act of Necessity as well as of the Divine Will:
 The Son sprang out naturally from the Father, and
 hence I gather that there is no Preheminence in their
 Natures; one hath not a Superiority over the other,
 for I humbly conceive, that this *transcendent* and
unparallell'd manner of Existing, which is common
 to both, will not permit any other manner of Exist-
 ing to be mention'd in favour of the Subordination
 and Minority of the Son. This was the Judgment
 of that Learned Writer among the Ancients whom I
 have so often cited, and with this I will shut up this
 Head, * κατ' ἑὸν ἐκείνου τὸ θεοῦ καὶ πατρὸς ὁ υἱός, διὰ τὸ
 εἶναι αὐτὸν κατὰ φύσιν ὁ παίχων, The Son is not at all Inferi-
 our to God the Father, and that upon the Account
 of his Existing *Naturally* and *Necessarily* from Him,
 which is not inconsistent with His *Self-existence*.

The Second Foundation then that I build upon, is
 the *Self-existence* of the Second Person in the Trinity.
 This will be censur'd by some as very Heterodox, for
 'tis generally asserted that the *Father* only is *Self-*
existent: Most of the old Greek and Latin Writers
 were of this Sentiment, and thereupon grounded
 the Subordination and Inferiority of the Son, be-
 cause he hath not this Prerogative. But tho' this
 Opinion be supported by great Names and Autho-
 rities, yet I must beg leave to pronounce it to be a
 mistake,

* Cyril's
 Comment.
 In S. Johan.

mistake, and I will prove it to be so, after I have taken notice how this Prerogative is explain'd.

Sometimes the Ancients say that God the Father is of *Himself*, and sometimes of *none*; and generally those who use the Expression of *Self-existence*, when they come to explain themselves, make it to be the same with *Existing of none*. 'Ου γὰρ ἐκ τινός, He is of none, saith * *Gregory Nazianzen*. Again †, 'Ου γὰρ * *Orat. 39.*

ἐκ τινός, ἡ δὲ αὐτοῦ ἐκείνου τὸ εἶναι, He hath His Being neither from any other, nor from Himself.

Later est Principium totius Divinitatis, quia ipse à nullo

est, saith † *Augustin*. The Pagan Philosophers held

that God was ἀπορρέων, produced of Himself; but

the Christians would not allow of this, but asserted

the contrary, and said †, ἡ δὲ ἀπορρέων ἐστὶν, ἡ δὲ ἐκείνου

ἐστὶν, He is neither from Himself nor from another,

and they gave this Reason of the former, ὅτι

ἀπορρέων ἐστὶν, ἡ δὲ ἀπορρέων ἐστὶν ἀπὸ τοῦ αὐτοῦ, He

that is of or from Himself, can by no means be said

to be Eternal and without Beginning: This it seems

is their Way of arguing.

The Learned Bishop Pearson hath given us an exact

account of this manner of speaking, tho' he frequently

uses that Expression of *Self-existence* concerning

the Father, yet he saith, * [If we speak properly, God

the Father hath neither His Being from another,

nor from Himself; not from another, that were re-

gnant to His Paternity; not from Himself, that

would be a Contradiction in itself.] And again †, [Aὐτὸς

(saith he) in the highest Sense, ἀπὸ ἐαυτοῦ ὁυδὲ,

positively taken, belongeth neither to the Son nor to

the Father, as implying a manifest Contradiction,

because nothing can have its Being actually from it-

self as communicated to itself, and that by itself;

but in a Negative Way of Interpretation, by which

it is said to be of itself, which is not of or from

another, ἀπὸ τινός belongs properly to the Father,

and in that Sense it is denied to the Son.]

Here

* *Orat. 39.*
† *Ibid.*

|| *De Tri-*
nit. l. 4.
c. 20.

† *Justin*
Martyr,
Resp. ad
Græcos,
quest. 3.

* *Expositi-*
on on the
Creed,
p. 38, 39.

† *p. 39.*
Margin.

† Exposit.
on, p. 18.

Here this great Man doth well explain the Notion of *αὐτότερον* and *Self-existent*, but he fails in his Judgment, (if I may be permitted to say so of so excellent a Writer) when he denies this Property to the Son: For in so doing he denies the Divinity of the Son; as I will prove from his own Words, which are these, † *The Notion of a Deity signifies a Being of Nature of Infinite Perfection: And the Infinite Perfection of Nature or Being consists in this, that it is absolutely and essentially Necessary, an actual Being of itself, tho' before he had said, it is a Contradiction of itself: And afterwards, The first and common Notion of the Divinity is, that it is a Being of itself.* Let this be his Perswasion, that *Self-existence* in the Son before mention'd, (whether *Proper* or *Improper* is a one here) be the Notion of a *Deity*, then most certainly it belongs to the Son, who is *God*; and therefore he that denies the Property of *Self-existence* to the Son, denies His Divinity.

|| *Orthod.*
fid. lib. 1.
q. 8.
† *Plutarch,*
de Placit.
Philos.

* In *Par-*
amnetico.

It is a true Definition of God which *Damascenus* gives of Him ||, *Ἀυτοῦσία ἐς μὴ μὴ ἐκ τῶν ἄλλων ἔχουσα*, *Self-existing Essence, having its Being from no other*. And the Wise *Pagans* had this Apprehension of God, calling him † *τὸ ἐν τῷ μονοῦς καὶ αὐτοῦς*, a Being simply and wholly Existing of Himself. *Ἐκ ἑσ' αὐτοῦ* is the Language of *Orpheus* in one of his Hymns. The *Chaldeans* styled God *Ἀυτοῦστην ἄνακτα*, according to that *Heathen Oracle* mention'd by * *Justin Martyr*. Now, any Man of ordinary Capacity may easily perceive that it is very Rational to apply this to the Son, for it can't but be granted, that he being truly *God*, must have all the Excellencies that belong to Him as *God*. No Man of common Sense will deny this, I suppose; if Christ be True *God*, as well as the Father, he must want none of the Properties of the True *God*: But he is the True *God*, and therefore he justly lays Claim to those Properties. This is establish'd by that Maxim of the Ancients, *Ὅσα ἰδία τ' ἐστὶν τοῦ Θεοῦ, τὰυτα κυρία τῶν ὑποτάκτων*, *What is proper to God, is superior to the subjects*.

This
section

Things are proper to the Divine Essence, are common to the Persons. And this is back'd by *Athanasius*, 'Ουδέν ἐστιν ὃν ἔχει ὁ Πατήρ, ὃ μὴ τῷ Υἱῷ ᾖ, διὰ τοῦτο καὶ ὁ Υἱὸς ἐστὶν τῷ Πατρὶ, καὶ ὁ Πατήρ ἐστὶν τῷ Υἱῷ. There is nothing that the Father hath, but the Son also hath, for the Son is in the Father, and the Father in the Son. *Disput. in Concil. Nic.* The same saith *St. Cyril of Alexandria*, *Thesaur. Thef.* 14. 'Οσα περιεῖναι λέγεται τῷ Πατρὶ φύσιν καὶ ἐσσιωδῶς, ταῦτα πάντα ἐστὶν ὁ Υἱός. The Son hath every Excellency that is said to be naturally and essentially in the Father. And so another * of the same Name, 'Ανελλιπίς ἐστι τοῦ Θεοῦ ἀξίαν, Christ is deficient in nothing that appertains to the Dignity of the Deity. † And another, † 'Οσα περιεῖναι λέγεται φύσιν, κοινὰ ταῦτά ἐστι τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ Ἁγίῳ Πνεύματι, What is said concerning the Divine Nature, is common to the Father, Son and Holy Ghost. *Grotius* gives it as an infallible Axiom ||, *Omne id quod Perfectionis nomine intelligi solet, in Deo est.* All Perfection that we can think of, belongs to the Divinity, and therefore, if we acknowledge the Divinity of the Son, we must attribute all Perfection to Him: And 'tis certain that Self-existence is one of the chiefest Perfections. In the *Athanasian Creed*, We Believe and Profess it to be the right Faith, That our Lord Jesus Christ is perfect God, which we cannot heartily do, if we own not this to be one of His Perfections, which appertains to Him as He is God.

Here therefore let me use the excellent Words of *St. Cyril* ‡, Τί ἐκ ἀνάγκης τὸ κατὰ πᾶν ὅπως μορφοεικόμενον, καὶ Θεότης ὅρα περιλαβεῖν, οἱ μὴ τὸ εἰς ἀκρον ἦκει τῶν Θεότητος ἀγαθῶν, ἐκ ἐνδείας τὸ πᾶν τελείως ἐχούσης καταρροῆσαι, πᾶσι; Is it not necessary that what is in any Degree Less or Inferiour, be wholly detrued from the rank of the Deity, that is, if it arrives not to the very top of the Excellencies of the Deity, but rather falls down into a want of the most consummate Perfection?

* Cyril.
Catech. 4.
† Theodor.
ret. Dia-
log. 1.

|| De Ver.
Relig.
Christ. l. 1.
Sect. 4.

‡ Dialog. 5.

Yea,

→ Def. 6d.
Nie. Sect. 4.
cap. 2.
Thes. 2.

Yea, I will borrow Bishop Bull's Words *. [*Quo- modo, te obsecro, credere aliquis potest eandem Divinam Naturam Filio cum Patre communem esse, qui putat Essentiali aliqua Divina Natura proprietate Filium carere, ac propterea Patre inferiorem esse? Si Christus Dei filius est, & quidem Verus, nempe ex ipsa Essentia progenitus, necesse est aequalis Genitori suo sit, quod ad Naturam spectat, hoc est, in iis quae Patri, quae est Deus, competunt.* That is, How can any one believe that the same Divine Nature is common to the Son with the Father, who thinks that the Son wants any Essential Property of the Divine Nature, and therefore is inferior to the Father? If Christ be the Son of God, and the True God, He being Begot of the very Essence of the Father, it is necessary that He be equal to Him as to His Nature, that is, in those Things which belong to the Father as He is God.] And I have already prov'd, and shall more fully anon, that Self-existence belongs to Him as He is God: Whence 'tis evident, that this learned Writer is self-condemn'd, for in acknowledging Self-existence to belong to the Father as He is God, he must in necessary Consequence own the Second Person to be Self-existent, because He is God; and yet He denies His Self-existence. He tells us further, [*Ad Dei Patris gloriam pertinet ut de Filio ipse digne sentiamus, & contra injuriam & contumeliam revera Patri facit qui Filium imperfectum genuisse ipsum imaginatur, aut in Dei Natura quicquam diminutum statuit.* That is, It belongs to the Glory of God the Father, that we have worthy Apprehensions concerning his Son; and on the contrary, that Man injures and reproaches the Father, who imagines that He begot an imperfect Son, or holds that there is any Thing defective in the Nature of God] implying that the Son must have all the Perfections which appertain to the Divine Nature, and how then could this learned Writer so stiffly deny the Self-origination of the Son which is one of the essential Properties of the Divine Nature?

It is observable, what this Reverend Author saith in another Place, *Qui vere proprièque Deus est, & ex Dei substantiâ genitus, idem habeat omnia necesse est, quæ sunt propria Dei, Infinitatem, Immanfitatem, Eternitatem, Omnipotentiam, & alia, & æternitas, h. e. increabilitatem, ut sic loquar, & incommutabilitatem, ceterasque proprietates, sine quibus stare Divinitas vera non potest.* Sect. 3. cap. 1. [It is necessary (saith he) that he who is truly and properly God, should have all those Things which are proper to God, as Infinity, Immensity, Eternity, Omnipotency, Incrēability, Immutability, and the other Properties, without which the True Divinity can't possibly consist.] But he omits to mention *Self-existence*, whether out of Design, or no, I will not judge, but this is certain, that he might justly have inserted this peculiar Excellency of the Deity, for the very *Essential Nature* of it requires, that we own it to be *Self-originated*.

|| A late Author, who writes with great strength of Reason and Judgment, saith [in conceiving of GOD, we must ascribe to Him *Infinite Fulness of Being*, by which He is so Infinitely remov'd from *not Being*, that He cannot but Be; and by thus conceiving of Him we attribute to Him *necessary Existence*.] And again, [The duration of God's Life is altogether Independent, for he Subsists of Himself, from that Infinite Fulness of Being that is in Him.] Wherefore if we acknowledge Christ to be God, and to have this *Fulness of Being*, we must be forc'd to own Him to be *Self-existent*, in the Sense which hath been explain'd before.

|| Dr. Scott's
Christian
Life, Part 2.
Vol. 1.
chap. 6.

But it will be said, It is the receiv'd Doctrine of all the Orthodox Writers, that the Divine Essence is *communicated to the Son by the Father*, which is inconsistent with what I have advanc'd, namely, that the Son hath His Essence from Himself, that is, from no other, for if it was *communicated* to Him, He had it from another. Tho' this is look'd upon as an insur-

* Dr. Field
of the
Church,
Book 5.
chap. 11.

perable Objection and Difficulty, yet it can seem to be so only to those who unwisely compare *Celestial* Things with those that are *Earthly*. To say a Thing is communicated and derived to us from another, and yet to say it is from ourselves, and not from another, is a downright Contradiction in these *Hamane Matters*: But it is otherwise in the *transcendent Instance* which we are now treating of. The Truth and Reason of which is demonstrated from *this Consideration*, That the same individual Nature is *wholly* and *entirely* imparted by the Father to the Son, which makes the *Self-existence* of both the Divine Persons to be entire. Hence one of the most judicious and accomplish'd Divines of our Church was not backward to affirm, * That [the Son of God is *αὐτὸς*, God of Himself, and yet He receiv'd His Essence from the Father, but *the same that was in the Father*, not *another* caused, made or produced by Him.] Now then, if the Son hath the same Essence with the Father, it can't be denied that He hath a Self-existing Essence, because such is the Essence of the Father, as on all Hands is confess'd. I demand of any one to shew me a Flaw in this following Argument; seeing the Son did proceed out of the Essence and Substance of the Father, which Essence and Substance was the very same with His own; it is plain, that tho' He is said to have His Existence from the Father, it is as true that He had it from Himself, because the Essence and Substance from whence He had His Existence was His own. Here I could pour in plenty of Testimonies from the Ancient Writers of the Church, but Bishop *Pearson* and Bishop *Bull* have done it to my Hand, and they themselves expressly own that the Essence of the Father and the Son is the very *same*: Yet those worthy Writers did not see the *Consequence* of this, namely, That the Son must needs *Exist of Himself*, because of the *Identity of the Essence* of the Father and the Son.

You

You will say, If the Essence be *communicated* from one to the other, then this Communication inferrs not an *Identity* of Essence, but a *Diversity*. To which I answer, This can never be made good, till you can prove that the Divine Nature hath not an Infinite Prerogative exceeding all Finite Natures, as hath been suggested and prov'd already; and till you disprove what was advanc'd before, namely, ⁴ That tho' the Father is said to communicate his Essence, yet it is by a *Natural* and *Necessary* Act, inseparable from the Divine Nature: ⁶

And this furnishes me with a new Argument, to evince the Self-existence of the Son of God. I have already prov'd, and confirm'd it by the united Suffrages of the Ancient Fathers of the Church, that the Existence of the Son is *Natural* and *Necessary*. Now hence it incontestably follows that He is *Self-existent*: For these two are Reciprocal, whatsoever immediately *Exists* of itself, *Exists* Naturally and *Necessarily*; and what *Exists* so, *Exists* of itself. The Reason is plain, because we can't conceive that there is or can be any other Thing intervening, whereby it should *Exist*. If the Existence be by Nature, and by the sole Virtue of that, it must be *immediate*, and we can't so much as imagine or suppose that it depends on any Thing. Thus that *Self-existence* which I'm speaking of becomes absolutely *Necessary* to the Godhead: For where there is a *necessary Existence*, there must be a *Self-existence*. I desire this may be well weigh'd by the Sagacious Reader.

Again, this is prov'd from the *Co-eternal Existence* of both the Father and the Son. What is *Eternal* hath no Beginning or Cause, and what hath no Cause must be of itself, or of none. Thus God the Father is of Himself; and His Son being *Eternal* and without any Cause, is likewise *Self-existent*: For these two go together, and are inseparable, *Eternity* and *Self-existence*, as a late * learned Prelate of our Church hath ^{* Bishop Stillingfleet}

hath plainly demonstrated, in his Sermon on 1 Tim. 1. 15. and thence he concludes, that *if God was for ever, He must be from Himself*. He might with the same Reason have concluded, That if the Father was for Ever, and from Himself, the Son also was for Ever, and from Himself, because their Nature and Essence are the same. It seems to me to be a very mistaken way of Reasoning (which yet generally prevails) that the Son was begot of the Substance of the Father, therefore He is not Self-existent, as the Father is: Which is an Inference which we should soon quit, if we duly consider'd, that tho' the Son was begotten of the Father, yet he was *from Eternity Co-existent* with Him, (which *Arbanasius*, and others of the Ancients express by *συνπαρῆχον τῷ Πατρὶ*) and consequently could have no Beginning or Origin: Upon which it necessarily follows that he was Self-existent, as well as the Father. He that refuses to assent to this, shews that he understands nothing of the Nature of *Eternity*. In a Word, seeing the *Eternal Co-existence* of the Son with the Father (which all the Orthodox hold) proves that *He existed of Himself*, this solves that forementioned Doubt, How it can be that the Second Person hath His Essence or Divinity communicated to Him by the Father, and yet how He can be from Himself.

I might here by the bye take notice of Bishop Pearson's singular Opinion, namely, Of *† the Possibility of the Eternity of the World, and its Co-existing with God from Eternity, because* (saith he) *there is no Instant assignable before which God could not have made the World*: Which, tho' it be an *Unphilosophical* Opinion, and shocks all Sense and Reason, and confounds Cause and Effect, and thereby the Nature of all Finite Beings (as *||* some Men of great Learning have prov'd) and is equally *Untheological*, and therefore the Orthodox Fathers of old fell severely upon the *Arians* who made use of this very Notion of the World's Co-eternity with the Deity, to prove that the Second Person

in

† Exposit.
p. 58.

Bp. Ward's
Discourse
of God, &c.
Dr. Cud-
worth's In-
tellect. Syst.
p. 3. c. 5. H.
Ari En-
chirid. Me-
phys.
p. 1.
p. 10.

the Trinity might Exist before all Ages, and yet be a Creature, tho' I say, this Opinion hath neither Philosophy nor Theology to favour it, yet I'm inclin'd to think that it had some influence on his Lordship as to his defending the Doctrine of the Son's Subordination, for if he held that a Creature might be Co-equal with the Creator, tho' it is infinitely Inferiour to Him, he might more reasonably assert, that the Son is Co-eternal with the Father, notwithstanding his Inferiority and Subordination to Him. But this I propound as mere Conjecture concerning that Great Man.

I shall not here trouble the Reader with the different Sentiments of Writers about the Notion of 'Aultho', and particularly about that which some make Calvin the Author of; I will only observe this, that though Genebrard formally attacks the Heresie of Autotheans (as he styles it) and therein comprehends the Calvinists, yet || another famous Writer of that Communion doth not only take off the imputation of Heresie, but approves of that Autotheism which the other condemn'd. So that it seems there is no harm in this piece of Calvinism, according to the Cardinal's Judgment; otherwise we must suppose he could not have been that Writer's Compurgator, which is a high Favour. And another † very learned Author of the same Communion, taking notice how this Doctrine of 'Aultho' was objected to Calvin as an Error, thus clears him, *Revera si attentè legatur, tantum obicitur, voluisse Filium, ut Deus quidem essentialiter ex se esse, & solummodo ut Persona est esse ex Patre, idque verum est. Nam etsi verissime Patres & consenserunt Deum ex Deo, accipiendo vocabulum Dei formaliter, ut sc. significat quoque Personam ipsam Patris & Filii, tamen Filius quatenus Essentialiter Deus est, hoc est, ut est unum illud simplicissimum quod est, non est ab alio, quia ut sic est quid Absolutum. Si hoc tantum voluerunt alii Hæretici quos Autotheanos nominant, non esset cum illis hac de re certandum.*

* Institue.

lib. 1.

cap. 13.

† De Trinit.

lib. 1.

|| Bellarmine.

de Christo.

lib. 2.

cap. 19.

† Gregor.

de Valentia

in Aquin.

sum. par. 1.

disp. 2.

qu. 1.

tandum. Truly, saith he, if we attentively read this Author, we shall find that this only is his meaning, that the Son, as He is *essentially God*, is Self-existent, and that only as He is a *Person* He is from His Father, which is True. For tho' the *Fathers* and *Councils* most truly assert that He is *God of God* taking the Word *God* Personally, as it signifies both the Person of the Father and of the Son, yet the Son, as He is *essentially God*, that is, as He is that one most simple Being which is God, is not from any other, because as He is such, He is an absolute Being. If this be all that the Hereticks call *Autotheans*, intend, we have no reason to quarrel with them.

About this *Ἀυτοθεός*, the learned *Petavius* is very fickle, and repugnant to himself, for he asserts and denies it with the same breath, and quotes the same Fathers for it and against it, as he pleases to interpret their Words, and represent their Sense: Tho' he has taken the other side, and industriously defended it, yet he owns at last *, *Tam Filius vita est fonsque divinitatis quam Pater*, The Son is Life, and the Fountain of the Divinity as well as the Father.

* De Trin.
lib. 6.
cap. 12.
paragr. 9.

I don't contend for the mere Word itself, *ὑποστάσις* because it may be understood in a different meaning (as Bishop *Pearson* hath shew'd) but only as 'tis taken to import the *essential Subsistence* of the Son of God. I think I may justly defend the use of it. And the ancient Writers of the Church were not afraid of the Word, for *Ἀυτοθεός* is attributed to the Three Persons in the Trinity by *Dionysius the Areopagite*, if he be an Author to be attended to, *De Div. Nomin.* cap. 11. *Ἀυτοθεός* is applied to the Son by *Origen* *cont. Cels.* lib. 3. By *Basil*, *cont. Eunom.* lib. 2. By *Gregory Nyssen*, *Catech.* By *Epiphanius*, *haer.* 77. *Damasce.* *Orth. fid.* l. 1. c. 8. And we read of it *Eusebius*, *Hist. Eccles.* lib. 10. cap. 4. so that I can but wonder, that Bishop *Bull* calls *ὑποστάσις* † *The Language of some Neotericks*. We see both Ancients and

† Sect. 4.
cap. 1.

Mode

Moderns approve of it, and with good Reason, for the *Authority* is grounded on the *Self-existence*, or rather indeed it is the same with it: So that I having proved this, I have at the same Time made good the other.

But I must declare that I understand it not in that Sense and Meaning which some impute to *Calvin*, for as I argued before against this Proposition, *That the Son is Inferiour to the Father, as He is His Son*, so I cannot concur with that other mistaken Notion, (which is the Rise of it) *That the Son is $\alpha\upsilon\tau\acute{o}\theta\epsilon\omicron\varsigma$, only as He is God, but not as He is God's Son*, which I take to be an unsound and dangerous Position, for it ruins the very Nature of *Filiation*, and the *Divinity of the Son* which attends it: For if this Sentiment prevails, we must hold that the Son is God as to His *Essence*, but He is not God as to His *Person*, that is, as He is the *Son of God*; which Doctrine, if it doth not open a wide Door to *Arianism*, it is hard to tell what doth, for if the Son be not God, as he is the Eternal and Essential Son of God, then all that hath been said over and over again by the Orthodox, Antients and Moderns, concerning the *Communication of the Divinity from the Father to the Son by Eternal Generation* is a mere Fable. And I think I have proved already, under the Head of *Paternity*, that the foregoing Position is not to be admitted, because, tho' 'tis granted that this incommunicable Property of *Sonship* is distinct from the *Divine Essence*, yet it can't be separated from it.

But laying aside all nice Disquisitions, the whole that I contend for is this, That it is a natural Property of the *Deity*, as *such*, to *subsist of itself*, and therefore it necessarily belongs to the Second Person in the Trinity. He is from none as a *Cause* or *Origin*: If He be, we proclaim Him to be a *Creature*. And I find that some of the Fathers, tho' at other Times they seem to speak another Language, fall in with this Truth. *Τὸν ἀνάρχον, τὸ ἐννέμενον ἑαυτῷ*, when
 wo

* De-
monstr. E-
vang. lib. 5.
cap. 1.

† De Ec-
cles. Theo-
log. lib. 1.
cap. 8.

we hear the Son nam'd, we understand by it that He *subsists in Himself*, saith *Athanasius*, de Trinitat. Dialog. 1. *Ὁ ὢν Θεὸς ἄβυσσος καὶ αὐτὸς ἐκείνου ἐστὶν ὁ υἱός*, The Eternal Divine Word had its Essence by or from Himself, and subsists by Himself, saith * *Eusebius* expressly: And presently afterwards, He is call'd by him the Living Image of the Living God *καὶ αὐτὸν ὡς αὐτὸν*, subsisting of Himself. This must be acknowledg'd to be a Substantial Testimony, considering the Person from whom it comes. And the *ancient Church* declar'd him to be † *καὶ αὐτὸν ὡς αὐτὸν*.

The contrary Opinion is the very basis of the *Arian* and *Socinian* Error, namely, that the Father only is the Supreme God, and that the Son is but an Inferiour one: Therefore we can't but observe, that *Crisostomus*, and other *Socinians* of the chiefest Note, in their Writings make use of this, *That the Father only Exists of Himself*, to prove that He only is the Supreme God, and that the Son hath no Title to that Privilege. But I hope I have suggested that which will destroy this Opinion, and which will convince any Rational Person that Self-existence is an undoubted Characteristic of Divinity, and that as Christ is *God of God*, so He is *God of Himself*.

I suppose this to be included in those Words of the *Athanasian Creed*, [Such as the Father is, such is the Son, and such is the Holy Ghost; The Father Uncreate, the Son Uncreate, and the Holy Ghost Uncreate.] *Uncreatedness*, which is the same with *Self-existence*, is an Essential Attribute of the Deity, and consequently of the Three Persons, who have the same Essence: And indeed to be *Self-existent* is inseparable from *Co-essentiality* or *Consubstantiality*. Those that assert the latter must needs grant the former.

I would here observe what Dr. *Clarke* hath said on this Head: He cavilling against the Word *substantia* and arguing that the Son cannot be of *one Substance* with

with the Father, (according to the Athanasian Creed) tells us that * [“ If the word be understood as signifying one Essence, in that sense strictly and Metaphysically taken, 'tis plain it cannot be true; for a Person who is not Self-existent cannot, without a manifest Contradiction be said strictly and properly, and in the Metaphysical Sense of the Phrase, to be of the same Essence with a Person who is Self-existent, and of whose Essence that Self-existence must of necessity be a principal Character.] Where we see the Dr. acknowledges that to have the same Essence, and to be Self-existent are inseparable, and we may rationally argue from one to the other. Wherefore all those who hold that the Father and Son are Co-essential, (as all the Orthodox unanimously do) have the Dr's leave to infer thence that both of them are Self-existent. Thus we have the Suffrage of Adversaries as well as Friends on our side.

And this is rationally gather'd from what the Sacred Scripture delivers, for there we find that the Son is call'd Jehovah, Isa. 25. 9. Isa. 40. 3.—42. 8. Hos. 1. 7. Psal. 68. 18. And in other places compared with Quotations in the New Testament, which Commentators, both Ancient and Modern, have taken notice of; and thence it is rightly argued by them, that he is the True God. The Argument is as valid, if we infer his Self-existence thence; for Jehovah is a Name of Being and Existence, (as all the Learned grant) and denotes his eminent and peculiar way of Being; and what is that but his Existing of himself, and having no Cause or Origin?

From that Text, Acts 17. 28. *In him we live, and move, and have our Being*, (back'd with that Saying of a Gentile Poet, which the Apostle hath made Canonical, *We are his Off-spring*) there may be a solid Argument drawn to prove this Doctrine; for here it is laid down as the Essential Character of us Created Beings, that we have not only our Life and

* Scripture-Doctrine of the Trinity, Part 1. chap. 2. p. 465.

Motion, but our very *Being from God*; but can we think that there is no difference as to this thing between *God the Son* and *us*? If the *Creatures* receive their *Being* from him, is it not supposed that *Christ*, who is very *God*, hath his *Being* so as to distinguish him from all *Created Beings*? For this is the great difference between the *Creator* and a *Creature*; that the former subsists of himself, the latter on the *Creator*. The Learned Bishop *Pearson* being convinced of this, speaks thus, but at the same time destroys all that he had said against the Self-existence of the Son, * [*Life, (saith he)* is otherwise in *God* than in the *Creatures*; in him originally, in them derivatively; in him as in the *Fountain* of absolute Perfection, in them by way of Dependance and Participation] because this is the *Notion* of a *Creature* to be from another. And he adds, † [This is the unquestionable Doctrine of the *Christian Faith*, that the vast capacious *Frame* of the *World*, and every thing contained in it hath not its *Essence* of or from it self, nor is of *Existence* absolutely necessary, but it was Framed and Constituted by another.]

* *Exposit.*
P. 35.

† P. 49.

If then it be the very Definition of a *Creature*, and of the whole *Frame of the Creation* that it hath its *Being* from another, and not from it self, doth not this *Author*, according to his own Concessions, make the *Son of God* a *Creature*, whilst he asserts that he is not from himself, but from another, as the cause of him? And is this fitting Language, that *God the Father* is the Cause and *Author* of all Things and Persons, and particularly of *God the Son*? Doth not this make the *Son* and all other *Beings* equal as to their *Original*? Or doth it sound like *Truth* and *Reason* that he who gives *Being* to all things, had himself his *Being* so derived to him from another that he can't truly be said to exist of himself? I desire these things may be calmly consider'd by the *Reader*, that he may not entertain any *Notion* that is unworthy of him who is the true *God*. And as to my self, I

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desire to mention these things with that just Reverence and Submission that becomes me.

I proceed to that Text, *John* 5. 26. *As the Father hath life in himself, so hath he given to the Son to have life in himself*; which words I have already (in my *Animadversions* on Dr. Clarke's *Scripture-Doctrine*, &c.) shew'd to be a clear and shining Attestation of the *Self-existence* of the Son; but I understand since that some will not own this place of Scripture to be of any Validity to confirm that Truth, for they object that the *Sense* of that place which I assign'd doth not agree with the *Context*, especially with the immediately preceding words. Wherefore I will for the Readers satisfaction, (besides what I have done before to clear the Sense of these Words) go back to the beginning of our Saviour's Discourse, (which was occasion'd by the *Jews* finding fault with him, because he cured a Diseased Man on the Sabbath-day, *v.* 16. To which Exception of theirs against him our Saviour thus replied, *My Father worketh hitherto, and I work*, *v.* 17. As much as to say, Tho' my Father who Instituted and Sanctified the Sabbath-day rested from the Works of the Creation on that Day; yet neither he, nor I, who am his Son by Eternal Generation, rest from the Works of Preservation and Providence, of Mercy and Charity; and therefore I am not to be blamed for Curing the Impotent Man on that Day.

Whereupon the *Jews* sought the more to kill him, not only because he had broken the Sabbath, (as they thought) but said also that God was his Father, (*μαρτυροῦντος*, his own proper Father) making himself equal with God, *v.* 18. as if the Blasphemy lay in this, (supposing these Persons knew not the Mystery of the Trinity) that there were Two Gods. But it is rather probable that the *Jews* had learn'd that the *Messias* was to be of the same Nature with God, his Father, and consequently equal with him. Hence that Query of the High-priest, *Mark* 14. 61. *Art thou*

thou the Christ, the Son of the Blessed? To which Christ answer'd, I am; whereupon the High-priest and the People condemn'd him to be guilty of Death; that is, of Blasphemy, which deserves Death, because he profess'd himself to be the Son of God, which is the same with being God. * Selden and † Pocock agree in this very thing, That the Jews holding the Messias to be the Son of God, held that he was God, these two being the same. And here by the bye we take in St. Augustin's Remark on this 18th Verse, || That a Jew exceeds an Arian in this part of the Creed, he believing the Son of God to be equal with his Father, which the other doth not. But because the Jews did not believe our Saviour to be the Messias, therefore they voted what he said, (viz. That he was the Son of God) to be Blasphemy, and therefore worthy of Death. And now the Jews are enrag'd more than before, because he not only prophaned the Sabbath, but most Blasphemously claim'd a Title to the Deity.

⁹ *Judaismus Dei Verbum seu Abi-ita designatur, (sc. per filium Dei) ut hic notione se quempiam facere aut dicere Dei filium, non aliud ipse haberetur quam vera Deum se profiteri. De Jure Nat. & Gent.*

† R. Kimchini & R. Salomo per [Tu es filius meus] Psal. 2. 7. intelligunt Christum filium Dei, id est, & Deum Patri suo dionisum. Not. Miscellan. ¶ Tract. 48. in Johan.

As to this latter Charge, our Saviour answer'd in the following words, *Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doth, these also doth the Son likewise.* Gr. *ὅτι ὁ υἱος*, in the like manner, v. 19. that is, The Father and Son being one and the same Deity, their Actions are the same, they perfectly joyn in all they do. So that these words were spoken by Christ on purpose to prove his Divinity, which the Jews refused to own. I know the words may be understood of Christ's Humane Nature, and in that Acception the Son is Subordinate to the Father; but the generality of the ancient Writers of the Christian Church interpret the words concerning his Divine Nature, and thence inter-

infer that Christ as well as the Father is God, and is not any ways inferior to him. Cyril of Alexandria Comments on this place thus, πῶς ἔστιν ἰσότης τοῦ Θεοῦ καὶ Πατρὸς διαφανὲς ἐκ τῶν ἔργων; how can he be *Less* or *Inferior* who is conspicuous for doing those very Works which are equal to those of God the Father? And afterwards, Ἐὰν μὴ ὁὕτως ᾖ τὸ θεοῦ καὶ τοῦ υἱοῦ, πῶς τὰ μὲν ἔργα τοῦ Θεοῦ καὶ ἐνέργειαι καὶ ἐκτελέσεις; If the Son be not God by Nature, that is, the True God, and equal with the Father, how can he effectually do those things which belong to God only? And, again on the same words, Ὅτις ἔργα δὲ τῆς ἐκ τῶν ἔργων ἀπερραλλόμεν ταυτέστι; ὁμοίαν ἑαυτοῦ κατὰ πάντα δυνάμει καὶ Πατρὶ. That is, you see here that Christ demonstrates himself to be like his Father in all things by that most absolute Identity of the Works done by them both.

It follows, v. 20. *For the Father loveth the Son, and sheweth him all things that he doth, and he will shew him greater things than these, that he may marvel;* that is, we the Father and Son, by virtue of our Eternal Love and Unity; yea, Identity, communicate all things to each other; and this Identity shall be discover'd further to you by greater Proofs than you have had yet, and these shall create in you a greater Astonishment than this wonderful Cure of the Man who had been diseased thirty eight Years hath done; for the Cure of Men's Souls far exceeds that of their Bodies.

Wherefore it follows, v. 21. *For as the Father raiseth up the Dead, and quickneth them, even so the Son quickneth whom he will.* On which words St. Cyril thus, Ὅσα δὲ πάλιν ἐκ τούτων αὐτῶν τὸν τοῦ ἰσότητος ἀπόδειξις. See here again how the Equality of the Son with the Father is plainly demonstrated in these words, for both co-operate in the same great Work of the Spiritual Resurrection; *they raise and make alive (ζωοποιῶσι) whom they will;* which latter words evidently shew that this place is not meant, (or at least

least not wholly) of the Bodily Resurrection of the Dead, for that shall be General and Universal; whereas this Expression lets us know that here is meant that Resurrection and making Alive, wherein the Father and the Son shew their *particular* Pleasure and Favour. Not that I utterly exclude the other, that is, the Raising up and Quickning the Bodies of Men at the last Day; for I conceive that what our Saviour saith in this part of the Chapter, (as in some other places in the Gospels) admits of a double meaning, and refers both to the Spiritual and Corporeal Resurrection.

For the Father Judgeth no Man, but hath committed all Judgment to the Son, v. 22. That is, another Proof of the *greater things* spoken of before by me is the Judging of the World at the last Day, which Office being put into my hands by my Father shews our perfect Concord, and that we have one Will, Power and Work.

That all Men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent him, v. 23. This Equality which I have been speaking of is a sufficient Ground for your paying the same Adoration to me the Son that you pay to my Father; and therefore you who pretend to give Divine Honour to God the Father, but deny it to me, do in effect deny it to the Father.

Verily, verily, I say unto you, he that beareth my word and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation, but is pass'd from Death unto Life, v. 24. I most solemnly tell you that this which I declare now to you is so great a Truth that your Eternal Welfare depends upon your hearkening to it, and embracing it.

Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live, v. 25. That is, of that

that *passing from Death to Life*, which I last mentioned you have and shall have daily Instances and Examples in the Conversion of Sinners by the Preaching of the Gospel; this is that *raising up the Dead, and quickning them*, which I spoke of before, and now I tell you again that those *Dead*, (the *Dead in Trespasses in Sins*, Eph. 2. 1, 5. Col. 2. 13.) *shall bear the Voice of the Son of God, and shall live*; that is, they shall be everlastingly saved. The* Learned Dr. Hammond includes this Sense in these words, he interprets them of *raising Sinners out of the Graves of Sin*. So † Dr. Lightfoot saith it is spoken of *their rising from the Spiritual Death of Sin*. And to me it seems very evident that our Saviour speaks of the Spiritual Resurrection, and not of the General one, because otherwise here would be an unsufferable Tautology; for first our Saviour saith, *The Hour is coming, and now is, when the Dead shall bear the Voice of the Son of God, and they that bear shall live*; and then presently after he saith, *The hour is coming in which all that are in their Graves shall bear his Voice, and shall come forth, &c.* v. 28, 29. Which plainly shews that this latter Resurrection is quite a distinct thing from the foregoing one. And, besides, it is not said here that the *Hour is*, (as was said before) but the *Hour is coming*, which further shews that it is meant of the future Resurrection at the last Day. And it is observable that the *Distinction* of these two Resurrections is evident from this, that one is brought to establish and confirm the other.

After all this our Saviour adds these words, which are now under our Consideration; *For as the Father hath Life in himself, so hath he given to the Son to have Life in himself*, v. 26. Where this word for acquaints us that what is said here is a Reason or proof of what had been said before, not only in the immediately foregoing Verse, but in the whole Series of our Saviour's Discourse; namely, That *he is equal with his Father*. This was the Subject of what

* Annotat.
on John. 5.

† Hor.
Hebr. in
cap. 5.
S. Johan.

what he deliver'd from Verse 18th to this 26th, which I last recited; and therefore we are not to think that this last Verse refers *precisely and particularly* to the immediately preceding words, (as some think, and thence infer that the *Father's having Life in himself*, is to be understood of his Power to raise the Dead at the last Day) but these Expositors are doubly mistaken; for first the immediately foregoing words, as I have prov'd, do not speak of the last Resurrection, but of that which is call'd the *first Resurrection*, Rev. 20. 5. And then again, they egregiously mistake in this, that they imagine the 26th Verse to relate merely and only to the 25th, whereas the Sagacious Reader, who weighs the whole preceding *Context*, will discern that the 26th Verse is to be expounded by *that*; that is, by the *entire Context*.

And so the meaning of the words is this; as if our Saviour had said, You say right in affirming that I make my self equal with God in saying that God was my Father, for the Son of God must be of the very same Nature with the Father, and therefore equal with him. Besides, this Equality is manifest from the undivided Concurrence of my Father and me in our Operations; we do nothing separately from one another, we joyntly act in Raising the Dead; that is, those that are Spiritually Dead, as well as those that are Bodily Dead; in Judging the World, in requiring Divine Honour to be given to us both alike. These are plain Demonstrations of my *being equal to the Father*, which was the thing you thought was Impiously and Blasphemously affirm'd by me. And now, last of all, I will let you into the true Reason and Ground of this Truth which I have been proving to you, *viz.* That *I am equal with God my Father*; the Ground of it, I say, is this, our Essence is undivided, and therefore our Works are so; my Father hath an Existence and Life in and from himself by his Nature or Essence, and he hath given

the same Privilege to me, together with his Essence, so that I exist of my self equally with him. This is my inseparable Property as I am the Son of God.

Thus it is plain that the Text which is now before us relates to all that had been said before by our Saviour concerning his extraordinary and unlimited Power and Virtue, and it shews us *whence* it is that he is able to exert this Power; namely, from his *Essentially having Life in himself*, and in his own Nature. It is this that capacitates him to do the very same things which his Father doth. So that if the words do more especially refer to any particular Verses foregoing, they are the 17th and 18th, *My Father worketh, and I work: What things the Father doth, those also doeth the Son likewise*, or in the same manner, they both having the very same Eternal Principle of Operation; as the Father hath *Life in himself*, so hath the Son; and this Self-existence is always Operative.

Far be it from me to impose the Sense of any Text on the Reader; and as for this present one, I appeal to him whether I have not Impartially and Faithfully represented it, and set it in a true Light, by shewing the *Natural Connexion* which it hath with the preceding Discourse of our Saviour; which Method certainly is the best way to inform our selves of the true meaning of any part of Scripture. And the Reason why several other Texts, (as I could shew) have been misinterpreted, is because we are apt to look no further than the very next words. Wherefore I have taken care to amend this fault by shewing what is the *Drift* and *Tenour* of our Saviour's *Discourse*; so that if the Reader be persuaded, (as I can't think otherwise) that the *Scope* and *Design* of this part of the Chapter is to assert and prove the *Divinity of Christ*, he will without any hesitation own the Sense of this Verse which I have assign'd.

And, besides, we shall find that this is agreeable to the Style of this inspired Writer, which may serve as a Key to this Text: The Son is call'd the *Word of Life*, and that *Eternal Life which was with the Father*, 1 John 1. 2. Again, *in him was Life*, John 1. 4. and John 6. 57. *The living Father hath sent me, and I live by the Father*. He is call'd the *Prince of Life*, Acts 3. 15. *He is a quickning, or enlivening Spirit*, 1 Cor. 15. 45. he is styled *ὁ ζῶν, ille vivens*, Rev. 1. 18. All which Expressions, (taken in their just Latitude) confirm the meaning of Christ's *having Life in himself*.

I could add that there is a great Consent of the *Ancients* as to this Sense of the words. *Athanasius* gives this Reason why the Son is call'd by him

* Orat.
cont. Gent.

Ἀυτοφῶς, Ἀυτοαλήθεα, &c. * Ὁυ κατὰ μέτρον τῶντα ἔσθ, ἡ δὲ ἐξ αὐτοῦ ὅτι γινώσκων τέτων αὐτοῦ. He is all these, not by Participation, or Adventitious Accession from without, but he possesses all these from himself. Ὁ ἐν τῷ Πατρὶ τὸ Ἀίδιον, τὸ Ἀθάνατον, τὸ Ἀεὶ, ὅπως καὶ αὐτὸς τὸ Τεῖ φρονεῖν ἀκόλαστον. As there is Eternity, Immortality, and Perpetuity of Life in the Father, so we are to have the same Thoughts concerning the Son. Thus the same Author interprets John 5. 26. (the Text which is now before us) in his *Disputation in the Nicene Council*, upon these words, *As the Father hath Life in himself*, &c. Cyril thus expresses the Sense of them, Ἐχει ἐν ἑαυτῷ τὴν ζωὴν ὡς ἐκ ἀπὸ κτήτος ἢ ἀποκτημένου, φυσικῶς δὲ μᾶλλον ἐνυπάρχουσαν τῷ αὐτῷ, καὶ ὑποκείμενην. Οὕτως δὲ αὐτὸς ἔχει καὶ τὸ Τεῖ, τὴν ζωὴν. Ἐστὶ πῶς ἐν δύναμις λαβὼν δὲ υἱὸς, ὑποκείμενος ἔχει ἐν ἑαυτῷ τὴν ζωὴν; ὅτι καὶ δέμας, φάσι πῶς αὐτὸς. Ἐχει τοίνυν ὡς ἐκ αὐτοῦ κατὰ φύσιν ὑπάρχων, ἐν ἑαυτῷ τὴν ζωὴν κατὰ νοῦν τοῦ Θεοῦ. That is, the Father hath Life in himself, which is not Accidental and Adventitious, but such as is Naturally in him, and is the essential Fruit of his Deity. After the same manner he hath given to the Son to have Life in himself. But some will say, How
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can the Son who hath receiv'd his Life from his Father have it essentially in himself? The plain Answer is, That the Son being naturally from the Father, must needs have Life in himself as he is God. So Cyril de Redâ file. He interprets this Text after the same manner in his *Thesaurus*, *Affert.* 14. that is, he understands it of the Son's having Life in himself Essentially and Naturally. On these words, *John* 6. 57. *I live by the Father*, he Comments thus, 'Ου ζωὴς τῆς πατρὸς ἐτίθη μετόχος ὅτι οὐ υἱὸς, μᾶλλον δὲ κατὰ φύσιν ζωὴ, ὡς ἐκ ζωὴς τῆς κατὰ φύσιν γαληνημῆς τῆς θεοῦ καὶ πατρὸς. The Son doth not participate of Life from any other, but he rather hath his Life naturally, as he is begotten of the Father, who also is Life naturally.

With respect to those words, *He hath given to the Son to have Life in himself*; 'tis said by * *St. Hilary*, * De Synod. cont. Arianos. *In vitâ natura Et essentia significatio est, qua sicut habetur, ita data esse docetur ad habendum.* By Life is meant *Nature* and *Essence*, which, as 'tis possess'd by the Son, so 'tis said to be given to him. *St. Augustine* explains the giving to the Son to have Life in himself, thus, † *Non participando, sed in semet ipso, non enim nos habemus vitam in nobismet ipsis, sed in Deo nostro; ille autem Pater vitam in seipso habet, Et talen genuit Filium qui habuit vitam in seipso, ut non foret vita particeps, sed ipse vita esset.* It is not by Participation, but by having it in himself; for we indeed have our Life in God, and not in our selves; but the Father hath Life in himself, and hath begotten such a Son as hath Life in himself, that he might not be a partaker of Life, but that he himself should be Life. So that we see the Father's giving to the Son to have Life in himself, doth not alter the nature of *Self-Life*, or make it less than the *Self-Life* of the Father. I will conclude with the words of a great Divine of our own, || *Whatsoever*, saith he, || Hooker's Eccles. Polity, Book 5. Sect. 54. *Christ hath common to him with his Heavenly Father, the same of necessity must be given him, but Naturally* and

and Eternally given, not bestow'd by way of Benevolence and Favour. Whence it follows that tho' the Life be given, yet it is as Natural and Essential to the Son as to the Father.

Thus I have finish'd the main of what I intended, I humbly offer this, as the true Resolution of the present Doctrine, that the Second Person in the Trinity is so from his Father that he is from himself, and that 'tis not the Father's Prerogative alone to be from himself. And this is no new Doctrine, * for Bishop Bull confesses that there were *Catholick Christians* of old who held τὸν Ὑιὸν καὶ αὐτὸν ὂν, ὥν τε καὶ ὁμοῦ χρόνον τῷ πατρὶ, that the Son had Being, Life, and Subsistence of himself, as well as the Father. This, without doubt, together with the *Non-subordination* which accompanies it, is a right apprehension which we ought to have concerning the Father and the Son, tho' it hath not been generally receiv'd. But we see that those Great Men who seem'd to dislike, yet at other times approve of it, and I have shew'd that it hath a firm and sure Foundation in the Reason of Mankind, and that it is likewise founded on express Scripture, and the lawful Consequences drawn thence.

And I take this to be the best way of guarding our selves against the *Arians* and *Socinians*, with whom we now contend, who assert the Father to be the *only Supreme God*: Which Position we must needs favour and approve of, if we hold the Son to be *Subordinate*; for if he be so, it is implied that there is one above him, and therefore he can't be *Supreme*. Besides, what is *Subordinate* to another thing or Person, is not *equal* with it: Subordination and Equality are incompatible; wherefore if we hold the Son of God to be Subordinate to the Father, we must expunge that Text, *Phil. 2. 6. Who being in the form of God, thought it not robbery to be equal with God.* These are fresh Arguments, and may be added to those before-mention'd. And therefore unless we will give occasion to the *Arians* to uphold and

and establish their Doctrines, we must declare that the Son is not Subordinate to the Father, is not distinguish'd from him as to Absolute Independency, but that they are both perfectly Co-equal and Co-ordinate. Unless we maintain this, we do, (in my apprehension) Depress and Degrade the Majesty of the Son of God, we debase the Infinite Excellency of our Lord, who is *the Mighty God*, Isa. 9. 6. *the true God*, 1 John 5. 20. *the great God*, Tit. 2. 13. *the only wise God*, Jude 25. v. *the God over all*, Rom. 9. 5. All which express Titles and Attributes proclaim him to be in all respects of equal Dignity with his Father, and not Subordinate or Dependent. The *Arians* may justly laugh at the Attempt of Confuting them, whilst *Subordination* is asserted and vindicated by us. This is to build a Doctrine on its own Ruines. In short, those that Write or Preach in Defence of *Subordination*, seem to me to desert the Cause they pretend to uphold, and give it up to the Adversary. Wherefore till we set this Notion right, we do in vain contend for the True and Real Divinity of our Saviour; yea, we run into *Heathenish Polytheism*, which splits the Divinity into *Greater and Lesser*, into *First and Secondary Natures*, into a *Supreme God*, and *Inferior ones*; which is perfect Nonsense, as well as downright Paganism.

If this and the rest that I have premis'd be duly consider'd, I flatter my self that the Doctrine which I have advanc'd will readily be embraced, and we shall not dream of an Inferior and Subordinate Deity. If the Son of God be truly God, let us maintain his true Character, that he is the *Supreme God*. I will shut up this Discourse as a very ancient Author did his, which he wrote against the *Arians* about the middle of the 4th Century, * [" There is but *One* only God in Three Persons; This is our Belief, this is the Doctrine we defend; this is what the Prophets have taught us, what the Gospel Preaches

* Phaedrus

" to

“ to us, what the Apostles left us by Tradition,
 “ what the Martyrs confess’d in their Sufferings.
 “ This is the Faith which is Engraven on the
 “ Hearts of the Faithful, and if an Angel should
 “ come from Heaven, and teach the contrary, let
 “ him be Accursed.]

A

POSTSCRIPT.

A Learned Gentleman of Celebrated Worth, and a great lover of our Church, having lately, in his *Life of Bishop Bull*, done me the honour to take notice of some Passages in my late *Animadversions on Dr. Clarke’s Scripture Doctrine of the Trinity*, I am engag’d to make some Returns to him for so great a Favour. He is so Obliging and Civil as not to attempt to invalidate any of the *Reasons and Arguments* which I had offer’d against the *Subordination, or Inferiority* of the Second Person in the Trinity. And to shew himself Impartial in his Kindness, he is so favourable and complaisant as not to examine any of the *Fathers* whom I nam’d on this Occasion; he passes over with profound Silence my Testimony out of St. Cyril’s first Dialogue, *Ὁν αἰώνιας ἐστὶν ὁ πατήρ καὶ ὁ υἱὸς τῆς Πατρὸς ὁμοῦς*, that is, the Name of *Father* in the Trinity is not a Title of Dignity and Pre-eminence, so that thence we should be able to infer the Superiority of God the Father to the Son, and the Inferiority of the Son to the Father. This Gentleman is pleas’d only to muster up all the *Names* of the *Ancients* whom he found quoted by the Bishop for the Support of *Subordination*, which very Names take up together a whole Page, beginning with *Justin Martyr*, and ending with

St. *Augustine*, as if the *Names* themselves were some Charm, and as if Mr. *Nelson* thought that these alone were sufficient to conjure down all that I had said. But a Person of his Sagacity could not but know that it was a high Rant, and daring Flight, to prove that every Writer, both before and after the *Nicene* Council was tight and entire in his asserting the Doctrine of the Trinity in that way which is since reckon'd Orthodox, and that nothing is said by any of them in favour of what is now call'd *Arianism*. He could not but be sensible that this is a mighty Stretch, especially when *Tertullian* and *Origen* are taken by him into the number of those who had right and sound Apprehensions concerning that Point; yet this Learned Gentleman seems to concoct this very easily.

He blames me for not taking notice of a Distinction which is commonly used by the Fathers, and that is this; According to those Writers, saith he, there is an Inferiority of Order or Dispensation, and an Inferiority of Nature or Substance; and he thinks this Distinction doth the Business, and knocks the whole Controversie on the head. But this is a great Mistake, and the Words in the Distinction are misapplied, for Order and Dispensation are two different things among the Fathers, (as every one that hath read them can tell) whereas Mr. *Nelson* makes them the same: And, besides, *ἰεραρχία*, Dispensation is the Term that is made use of by the Fathers to express the Humane Nature and Incarnation of the Second Person in the Trinity, of which I have given an Instance in the foregoing Papers out of *Cyril of Alexandria*, and several others might be produced out of *Ignatius's* Epistle to the *Ephesians*, *Theodore's* Second Dialogue, *Epiphanius* in his 51 Heresie, *Eusebius's* Demonstr. Evang. l. 7. *Basil's* Epistles, and several of *Chrysostom's* Homilies. So then the Inferiority of Dispensation, which is mention'd in the foresaid Distinction, which Mr. *Nelson* makes use of, is nothing to

to his purpose, because it is granted that the Son is inferior to the Father in respect of his *Humaneity* or *Incarnation*; but Mr. Nelson, according to Bishop Bull's Scheme, holds another Inferiority; namely, that of Divine Filiation; that is, the Son is inferior to the Father as he is his Son from Everlasting. How then can he with any shew of Reason apply the fore-said Distinction to the Matter in hand?

You will say, tho' he acknowledges the Second Person to be Inferior to his Father as to his *Filiation*, or *Derivation from the Father*, yet he holds him not to be inferior as to his *Nature* or *Substance*. But I have prov'd this to be an unintelligible and inconsistent Notion; for if the Son hath his *Nature* or *Substance* from the Father, as he is his Son, then we can't suppose him to be Inferior to the Father as he is his Son. I have in the preceding Supplement presented the Reader with the express words of Theophilus, Bishop of Antioch, Justin Martyr, and Cyril of Alexandria, who declare that the Second Person in the Trinity is therefore God because he is the Son of God; whence it follows, that there can be no Inferiority, or MinORITY in the Son; for if he hath the Divine Essence on his account of being the Son, and that Divine Essence is numerically the same with that of the Father, (which is expressly affirm'd by Bishop Bull) then he can't possibly be inferior to the Father as to his Sonship, and, in consequence of this, it can't be deny'd, that that Reverend and Learned Author clashes with himself and his Fathers that he quoted; for he, and they, (some of them at least) had founded the Inferiority and Subordination of the Son on this very thing, That he was the Son of God the Father. I said, some of the Fathers, for there were others that were of a different Opinion, and whom Mr. Nelson, (as well as his Learned Friend) ought to have consulted: I will mention one of the ancientest of them, Clement of Alexandria, who in his Protreptick hath these

these remarkable Words, p. 68. concerning the Second Person in the Trinity, He is, saith he, ὁ Θεὸς ὁ ὡς, ὁ παρ' ἐμῶν ὡς ὁ Θεός, ὁ τῷ Δεσπότην τῶν ἁπάντων ὡς ὁ Θεός, ὡς ὁ Θεός αὐτῶν, i. e. the Divine Word is most truly and manifestly God, equal with the Lord of the Universe, *because He was His Son.* The reverse of which is what Mr. Nelson affirms, That the Second Person is Inferiour to the Father because He is His Son.

This worthy Gentleman concludes thus, "It is more than a little observable, that even those very Ancients which by Dr. Edwards are tax'd for having mislead into Error, the most Eminent Divines of this last Age, do abundantly herein clear themselves, according to the Report which he himself hath given us of them, at the very Time that he is disputing against the Thesis of the Son's Subordination. For it must be owned that he hath brought out of them several illustrious Testimonies, which shew, that notwithstanding they asserted the same Subordination with these two great Men of our Church (*Pearson and Bull*) yet they never asserted it so as to deny that Supremacy which belongs to the Son, as well as to the Father.— And thus the Charge of Dr. Edwards against this famous Defender of the Primitive Faith falls to the Ground". In which Words this worthy Writer runs all upon false Bottoms, and seems not to intend an Answer, but an Evasion. For the Report which I have given of the Ancients, contains nothing of that Nature which he affirms, and the illustrious Testimonies brought by me out of the Ancients, do not shew that they never asserted the Son's Subordination so as to deny his Supremacy; for 'tis well known, and is plainly confess'd by Bishop Bull, that the ancient Doctors of the Church whom he quotes, did by way of Distinction call the First Person in the Trinity the Supreme God. He expressly grants that * the Catholicks in the ancient Times styled God the Father the Supreme, or God over

* De im
Patrem qui
διὰ πάντας
solebat ab
ejus avi
Catholicis
ἰσχυρῶς
ὡς
universo-
rum Deus
appellari.
Def. fid.
Nic. Sect. 1.
cap. 9.

* Sect. 4.
cap. 1.

† Expositi-
on on the
Creed,
p. 1. Edit.
4th.

* Fatemur,
fatemur
ultra Pa-
trem solum
esse aliquo
respectu
summum
Deum.
Def. fid N.
Sect. 2. cap.
3.

All, by way of *difference* from God the Son: And
* afterwards, he owns that not only the Ante-Nicene
Fathers, but those that follow'd them, call'd the Fa-
ther the *Supreme God*, *Διακρίσιμος*, by way of *Distin-*
ction. And the learned Bishop Pearson in express
Terms, acknowledges that † [*the Supreme over All*]
was ordinarily by the Ancients taken for the Father,
Thus 'tis evident, that what Mr. Nelson with some
assurance deliver'd concerning the *Ancients*, and the
two great Men of our Church hath no Ground, no Founda-
tion at all, but is directly contrary to what they them-
selves acknowledge. Besides, if any of the Ancients
have said that the Son is the *Supreme God*, and yet
hold Him to be *Subordinate*, all that can be said, is,
that they are inconsistent with themselves: How is
it then, That *the Ancients do abundantly clear them-*
selves, and that my Charge against the Bishop falls to
the Ground? An intelligent Man would rather think
that it is held up and supported by plain Reason and
Testimony, and even of * Bishop Bull himself some-
times.

I would not say one Syllable to derogate from the
real Worth of this learned Prelate, for he was cer-
tainly a very great Man, and Mr. Nelson hath taken
great Pains to let the World know it: Not but that
he had a *Tincture of Humane Infirmary*, as this his
Biographer freely tells us, who hath much ado to
bring the Bishop off, as to what he had said of *Ge-*
neral Councils, and the *Nicene* particularly, and to
reconcile it with the *One and Twentieth Article* of our
Church. To conclude, I am glad to find that this
learned Gentleman hath no more to say against me
for my opposing the Doctrine of *Subordination*. It
appears from his Way of managing this Cause, that
he is a generous and yielding Adversary, and scorns
to be a Slave to his Hypothesis.

A
D E F E N C E
O F T H E
L I T U R G Y
O F O U R
C H U R C H.

I Heretofore took notice in *General*, of Dr. Clarke's perverting the genuine Sense of the Liturgy of our Church, where it relates to the *Holy Trinity*: I will now enter upon some *Particulars*, and I am sorry I must be forc'd to observe there, the Doctor's Disingenuity and want of Sincerity.

In Part 3. Chap. 1. Sect. 1. He pretends to produce *the Passages wherein the Father is styled the One or only God*; and he could find but two places in our whole Liturgy where this Style is used; however, for shew-sake, this makes up his First whole Section. But I ask him whether he was not obliged, if a Man of Integrity, to produce in the *same Place*, and at the *same Time*, those Passages in our Liturgy, where the *whole Trinity*, or at least the *Father and the Son* are call'd the *One God*: As in the *Athanasian Creed*, *One God in Trinity*: *They are not Three Gods, but One God*. In the *Litany*, *Three Persons and One God*. In the *Collect on the Third Sunday in Advent*, *Who livest and reignest with the Father and the Holy Ghost*,

ever One God. In the First Sunday in Lent, *Who liveth and reigneth with the Father and the Holy Ghost, One God.* Collect for Ascension Day, *Who liveth and reigneth with Thee and the Holy Ghost, One God.* The Communion, *Who with Thee and the Holy Ghost liveth and reigneth ever One God.* Confirmation, *Who with Thee and the Holy Ghost liveth and reigneth ever One God.* Collect on Whitsunday, *Who liveth and reigneth with Thee in the Unity of the same Spirit, One God.* In the Ordination Hymn, *One God in Persons Three. — Co-equal Three in One.* Thus there are numerous Testimonies in our Liturgy against the Doctor's profess'd Position, That the Father is the the One only True God. It had therefore been fair and just to have produced those two other single Expressions and these several ones together, that the Reader's Eye might be upon both at once, and so it would have been impossible to be deluded by this Writer, for then it would have been plainly seen that our Church in the forecited Passages, owns and professes that the Three Persons are the One God. This being expressly asserted by our Church, it could never have been expected that a Man of Sense and Reason, unless strongly byass'd, could read those several plain Expressions, and yet not be convinc'd that it is the firm Sense of our Church, that the Son and Holy Ghost are as truly God as the Father.

He endeavours afterwards, Chap. 2. to interpret some of those forecited Passages so as to make them speak his own Sense, but he wretchedly faulter in this Attempt, as the intelligent Reader will be satisfied, when I have told him what *Shifts* he makes use of to misrepresent that Orthodox Doctrine so often express'd by our Church in her Publick Prayers, namely, That the Father, Son and Holy Ghost are One God: This, saith he, *is acknowledged in Opposition to Jews and Heathens, p. 426.* and so Christian Men have nothing to do with it. Surely the Doctor thinks

thinks he deals with very shallow People, when he puts them off with such pitiful Salvo's as these. Is it not evident that our Church's Doctrine about the Trinity, is in *Opposition*, not only to *Jews* and *Heathens*, but more especially and designedly to those *Heretical Christians*, who at the latter end of the Third, and the beginning of the Fourth Century, and afterwards, declared that the First Person in the Trinity is the only God, and that the other Two are improperly called Gods? This is the Truth of the matter, and if the Doctor had not delighted in vain Subterfuges, he would not have mention'd *Jews* and *Heathens* only in the present Case, who are much more excusable than the *Arians*, who profess *Christianity*, but deny the Divinity of its Author.

Again, when our Church in her solemn Devotions acknowledges the Father, Son and Holy Ghost to be the *One God*, the Doctor gives us this Interpretation of it, *It must of necessity be understood to signifie that the Divinity of the Son and of the Holy Ghost, is no other than what is communicated to them from the Father, or from the only Self-existent Original.* This is the meaning, if you will believe him, of our professing the Three Persons to be *One God*, and he would persuade us that there is a *necessity* of understanding it thus. It is amazing to see how a Man of considerable Parts and Abilities, can suffer his Mind to frame such Notions as these, and can have the confidence to impose them upon Mankind, as if there were something of weight in them; whereas, if we should suppose that nothing is meant here by our Church, than this only, that there is a *Communication of the Divinity* from the Father, to the Son and Holy Ghost, this alone is enough to prove that they are *One God*: Yes certainly, for if the other Persons have communicated to them the same Divine Essence that the Father hath, the undeniable Consequence of this must be, that they are the same God. Yea, and

and the Doctor himself hath over and over again acknowledged that the Father hath communicated His Divinity to the other Two Persons: How then can he with any the least shew of Reason, deny that they are *One God* in the proper and strictest Sense?

The Doctor strains a third Time to evade the Sense of the Catholick Church, and of our own Church particularly, when they profess that the Three Persons in the Trinity are *One God*. The Sense, he saith, is, *That as a Father is a Master of his own House, and a Son and Heir in his Fathers House of his own Building, is Master of the same House, and yet there is properly but one Master, viz. The Father Building the House, and governing it by his Son; so tho' the Son is in Scripture expressly styled God, and both the Son and Holy Ghost are represented as exercising Divine Power and Authority, yet nevertheless (seeing all the Power and Authority is originally in the Father) there is properly speaking, but One God, viz. the Father, governing all Things by His Son, and by his Holy Spirit,* p. 435. Here the Doctor runs very low and dreggy, and scarcely maintains the Character of an ordinary Penman. Despairing of effecting any Thing by fair Reason and Argument, he flies to a *Simile*, but miserably spoils and marring it, and is not able to make it come up to his Design; and indeed how can he, when he boldly makes an Earthly Father the Pattern of the Heavenly one? As a Father and his Son are both Masters of the same House, and yet the Father only is properly Master; even so in the Trinity there is but one Father, and that Father is the only God. *Risum teneatis?*

Every Thing in this Comparison is faulty: And first, a Father's Building a House, and yet then being *Master* and no *Master* of it, is a Dream and a Fancy, and a Chimerical Invention of the Doctor; again, nothing in the former part of the Comparison is answered

swered

swered by what is in the latter, neither *Master* nor *House*, nor *Son*, are parallel with the Eternal God and His Eternal Son, and the Holy Ghost proceeding from both: Besides, it is wholly Unscriptural to make the Son of God only a *Deputy*, and *Vice-Master*, whereas, we are inform'd from those Sacred Writings, that Christ Himself, in His own Person, is the great Ruler and Governour of His House, the Church. Further, the Doctor forgot what the Apostle saith, *The Heir as long as he is a Child (a Minor) differeth nothing from a Servant, tho' he be Lord of all, but is under Tutors and Governours untill the Time appointed of the Father*, Gal. 4. 1. &c. Nor is he Lord of the Inheritance till after his Father's Death. It will gravel the Doctor to make any tolerable Application of these Things to the Son and Heir in his Father's House, whom he talks of, and vainly and prophanely compares with the Son of God: But what will he not do to prop up (as he fancies) his beloved Opinion?

A fourth Time he gives us a proof of his strange evading Faculty, *The meaning* (he saith) of *these Words*, Three Persons and One God, *must be*, *That the Power and Divine Authority of each of the Three Persons in their several Operations, being distinctly acknowledged, there is yet nevertheless but One God*,—viz. *God the Father Almighty*, p. 455. For a Sophister this is commendable and brave enough; but for a grave Professor of Divinity, it is ridiculous and to be hiss'd at. For how could it come into any Man's Thoughts, that when our Church expressly professes her Belief of *Three Persons and One God*, the only Thing that is to be understood by it, is, That She acknowledges the Power and Divine Authority of each of the Three Persons, without owning them to be *One God*? Any one that hath read the other Parts of our Liturgy, and particularly what I produced before, cannot but know what is meant here, that is, That the Church

Church plainly affirms the Father, Son and Holy Ghost to be One God, according to what we profess in the *Athanasian Creed*, *They are not Three Gods, but One God*. How then can the Doctor put us off, by boldly telling us, that the acknowledging of the Divine Operations of each of the Three Persons is all that is meant? *Arius* is represented by the Ecclesiastical Historian as a * *Cunning Disputant, and skill'd in Logical Subtilties*, but we see his Disciple here falls short, even of this Character, and is very flat and dull.

• ἀνὴρ ὡς
ἀμύση καὶ
δουλομακί
ἀποστολῆς
Socrat.
lib. 1. cap. 3.

I proceed next to Part 3. Chap. 1. Sect. 3. Where he pretends to produce the principal Passages wherein is express'd the Opinion of the Church, (i. e. the Church of England) That Prayers and Praises should generally be directed to the Person of the Father. And here he sets down the Prayers which our Church puts up to God the Father, as directly offered to him, insinuating thereby, that the Father only ought to be pray'd to: But if the Doctor had been *Impartial and Sincere*, he ought to have produced those Passages wherein is express'd our Church's Opinion, that Prayers are to be made to the Son, as well as to the Father. In our Liturgy we have these following Addresses, After the Creed, *Christ have Mercy upon us*: Towards the end of the Litany, *Son of God, we beseech thee to hear us, O Lamb of God, &c. O Christ, hear us, Christ have Mercy upon us, O Son of David, have Mercy upon us: Both now and ever vouchsafe to hear us, O Christ: Graciously hear us, O Christ; graciously hear us, O Lord Christ*. In the Hymn at the Communion, *O Lord, the only begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, have Mercy upon us. Thou that takest away the Sins of the World, receive our Prayer. Thou that sittest at the right Hand of God the Father, have Mercy upon us. The Visitation of the Sick, Christ have Mercy upon us; Our Lord Jesus Christ of his great Mercy*

Mercy forgive thee thine Offences. O Saviour of the World, save us and help us, we humbly beseech thee, O Lord. The Burial, Christ have Mercy upon us. Churching of Women, Christ have Mercy upon us. The Communion, Christ have Mercy upon us.

If our new *Arian* had been sincere and clear Spirited, and design'd plain and honest dealing, he would not have omitted these Places in the Liturgy where Prayers are offered up to the Son of God; for here is express'd the Opinion of the Church, that the Son as well as the Father is to be invoc'd. Why then did not Dr. Clarke, like an honest and impartial Writer, let the Reader know our Church's Sentiments as to this matter? Why did he compose a Section of Prayers only to God the Father? This plainly shews that he labours under unsufferable Prejudice, and guides his Pen by the strong impressions and prepossessions that he is enslaved to, and that he is a stranger to Sincerity and good Faith. But however, He was sensible that the *Liturgy of the Church of England* is one of the best *Preservatives* and *Antidotes* against the Poison of the *Arian* and *Socinian* Heresies, and therefore he was to make his utmost Efforts, right or wrong, towards crying down the *Virtue* of it.

Chap. 1. Sect. 4. He pretends to acquaint us with the principal Passages in the Liturgy, wherein is express'd the Subordination of the Son to the Father, that is, as to his Divinity, as he explain'd himself before, for 'twas the whole design of Sect. 5. Chap. 2. Part 1. to prove that Christ is not the Supreme God, but a Subordinate and Inferiour one, and he instances in the Knowledge and Power, and other Attributes of God. Now, as he there all along wilfully mistakes the plain and obvious meaning of those Texts which he cites; and what is spoken of our Saviour as he is *Man*, or as he is *Mediator*, he interprets as meant concerning Him as *God*, so he falls under the same mistake thro' this whole Fourth Section, as I will

now make it appear. From those places of our Liturgy where there is mention of *Christ's Exaltation*, and *his sitting at the right Hand of God*, he inferrs that Christ is a *Subordinate Deity*: Which none would have done that had considered that this Honour and Glory bestow'd by the Father on his Son, was not in respect of His *Divinity*, (for that admits of no greater Honour than it ever had) but of his *Humane Nature*, which had been humbled and debased, and was therefore now to be advanced to the highest Honour and Dignity. This was the reward of his perfect Obedience and Sufferings when he was here on Earth: And this Reward is given Him as He is *Man*, for as He is *such*, He is capable of this Advancement; but as He is *God*, He is wholly incapable of it, because a Being that is infinitely Happy cannot have any Addition made to that Happiness. If the Doctor had thought of this, he would not have built the *Subordination* he so much talks of on the *Exaltation* of Christ, which the Scripture mentions, and which our Church in her *Liturgy* takes notice of.

He quotes these Words in the Collect on *Christmas Day*, *Almighty God, who hast given us thy only begotten Son, to take our Nature upon Him*, to prove the Son's *Subordination* with regard to His *Divinity*, tho' the very express Words, *our Nature*, acquaint us that this is meant of the *Humane Nature* of Christ. So Blind is the Doctor in his spiteful Reflections on the Publick Devotions of our Church.

And though that Collect on the *Circumcision*, *Almighty God, who madest thy blessed Son to be Circumcised*, &c. plainly and expressly refers to Christ's *Humane Condition*, yet so absurd is this Gentleman, as to apply it to Christ consider'd as *God*, as if under that Notion he were capable of *Circumcision*. Surely Dr. Clarke can't possibly think, that such Freaks and Whimsies (to give them no worse name) can be pleasing to sober Readers.

Thus

Thus he abuses that Collect on the Sixth Sunday in Lent, *Almighty and Everlasting God, who of thy tender Love to Mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon Him our Flesh:* Therefore, saith he, the Son is Inferiour to the Father as He is a *Divine Person*. The Doctor hath sometimes been thought to be a pretty good *Logician*, but here he hath forfeited all Title to that Character for ever.

Is it not strange that he should interpret the Collect for the First Sunday after Easter, *Almighty Father, who hast given thy only Son to die for our Sins,* in the same absurd manner? As if Christ could suffer Death for us in His Divine Nature.

But perhaps it will be said, the Doctor's Arguments from these Texts for Subordination, are not taken from the *Ends* for which the Son was given; such as *to take our Nature, to be Circumcised, to Die,* but from his *being given* for those Ends. But tho' this may seem to carry some colour of Reasoning with it, yet it is too nice and subtil to be thought to have any Weight in it: First, because of the near Alliance and Affinity between the *Giving* and the *Ends*, so that we can scarcely think of one without the other. Again, The Reader may observe from the difference of the *Letters* used by the Doctor in setting down some of those very Passages, that he lays not the stress and emphasis in the Word *Give*: Besides, Supposing he doth, I shall by and by shew, that *the giving itself*, mention'd in the foregoing Texts, and in those that follow, cannot be made use of to the Doctor's purpose, that is, to prove the Doctrine of *Subordination*.

He quotes the Collect on St. Matthew's Day, *O Almighty God, who by thy Blessed Son, didst call Matthew from the Receipt of Custom to be an Apostle;* Ergo, saith he, The Son is Subordinate to the Father as to His Divinity. This is the Doctor's wild Logic,

which I believe the Reader doth not expect I should take Pains to confute. Surely nothing but gross *Partiality*, and I had almost said *Infatuation*, could inspire a Man with such Sentiments, so impertinent and so silly.

Can the Doctor himself think, that he proves his Point by citing the Collect on St. *Simon and Jude's* Day, *O Almighty God, who hast built thy Church upon the Foundation of the Apostles and Prophets, Jesus Christ Himself being the Head Corner-stone?* Doth it follow hence that the Father only is the One God? Is Christ excluded from being God, because as to His Mediatory Office, He is the chief Corner-stone of His Church, that is, he unites and binds both *Jews* and *Gentiles* into one happy Society and Building, which is the meaning of that Text? The Doctor hath been thought to be a better Reasoner in his Time.

And was he quite Awake when he hook'd in those two Collects, the one in the proper Preface on *Christ-mas* Day, *Because thou didst give Jesus Christ thy only Son to be Born, &c.* The other in the Prayer of Consecration, *Who of thy tender Mercies didst give thy only Son Jesus Christ to suffer Death?* Could he persuade himself, that because the Father in the Divine Oeconomy, gave Christ to be Born, and to suffer as to His Humane Nature, therefore Christ is His *Inferiour* as to the Divine Nature? Is this implied in giving? By the same reasoning he might prove that Christ was Inferiour to Himself, because 'tis more than once said that He gave Himself: He gave Himself for our Sins, Gal. 1. 4. He gave Himself for us, Tit. 2. 14. He gave Himself for it, i. e. the Church, Eph. 5. 25. He gave Himself a Ransom for all, 1 Tim. 2. 6.

Was it not a great Master-piece of Art, to make use of those two Passages, the one in the Office of Baptism, Collect the Second, *To the Eternal Kingdom which thou hast promised by Jesus Christ our Lord,* the other

other in the Exhortation there, *The good Will of our Heavenly Father declared by his Son Jesus Christ*, to prove that it is the Opinion of the Church of England in her Liturgy, that the Second Person in the Trinity is *Subordinate* to the First? Whenas He even by Vertue of His *Prophetick* and *Mediatory Office*, had Authority to declare His Father's Will, (which was likewise His own) and to promise an *Eternal Kingdom* to those that believ'd in Him.

But doth not the Father's *sending the Son*, mention'd by our Church in her Collect for the Sixth Sunday in Lent, imply some *Subordination* in the Son? I Answer, First, If we should understand the *Mission* concerning Christ as *He is God*, it can't imply any Inferiority or Subordination in Him, because we are inform'd from the sacred Writings, that there was an *Agreement* and *Covenant* from all Eternity between the Persons of the Holy Trinity, that upon the Fall of *Adam*, the Second Person of the Trinity should undertake his Recovery, and accordingly should be sent on this happy Errand. Now, the *sending* of Him was as much the Act of the Son Himself, (and of the Holy Ghost too) as of the Father; they having all agreed to this Mission in their Eternal Counsel and Decree. This cuts off all supposed Inferiority in the Son with Relation to His Divinity: Yea, we may as well inferr the *Subordination* of the Father, from the *Mission* which is now alledg'd, as that of the Son.

But Secondly, If we consult the Texts (which are very many) wherein it is express'd that Christ was sent by his Father, we shall find that they referr to Christ's Undertakings in the Flesh for the good of Mankind, and so respect Him as *He is Man*. The answer then is, That the Father sent the Son as the Son was a *Man*, and so on that account was *Inferiour* to His Father. He was sent*, *ὃν πομπὴν τοῦ Πατρὸς*, *ὃν τῇ ἀποστολῇ τοῦ Ἀρχιμενίστου*, i. e. not by Nature

* Athanas.
cont. Ma-
cedonian.
of Dial. 1.

of His Deity, but by the Oeconomy and Disposition of His Humanity. This was the old Catholick and Orthodox Doctrine.

In a Word, all those Places mention'd in our Liturgy which imply the Subordination of Christ to His Father, are generally to be understood of His *Human Nature*, and of His Office of *Mediator*. In these Capacities He is Subordinate and Inferiour to the Father, but in no other Respect; which the Doctor could not but be sensible of, for the very Passages themselves which he cites speak as much; yet such is the perverse Spirit that Reigns in this Man, and his blind forwardness to promote the *Arian Cause*, that he overlooks the plain and genuine meaning of the Words before him, and boldly fixes upon them his own Sense and Interpretation.

That he is resolv'd to cherish this perverse Humour, and to understand every Thing in our Liturgy according to his own prejudicate Thoughts, I will prove from another Instance, and so conclude. In the Third Part of his Book, Chap. 2. p. 476. he produces the proper Preface on Trinity Sunday, which is this, *O Lord, Holy Father, Almighty, Everlasting God, who art One God, One Lord, not One only Person, but Three Persons in One Substance*; and he interprets it thus, [The Words *Lord, Holy Father, Almighty, Everlasting God*, and *who art*, being all Personal, the first obvious, natural and grammatical Sound of the whole Sentence is, That the Person of the Father is not One only Person, but Three Persons, which he saith is manifestly absurd, and therefore not to be admitted, and so the Credit of our Church is stain'd hereby. But here he is at his old Trade again, and wretchedly distorts the Sense of the Words, to make them comport with his particular Humour, and to disparage and reproach the Publick Devotion of our Church: Whereas, the plain and easie mean-

ing of the Words, is no other than this, that the Almighty Everlasting God is not (as *Sabellius* and his Followers asserted) One only Person under different Denominations, but in this Godhead are contain'd Three distinct Persons, who are all of them of the same Nature and Substance, and consequently they are One God, notwithstanding their peculiar Personalities: Any one that is Ingenuous and Candid, and knows the Sense of our Church, can't possibly interpret it otherwise. It is fair and fitting to let Authors explain themselves, and to let one Passage give the Sense of another: And if we do thus, it is impossible to take the above mention'd Words in any other Sense than that which I have assign'd, for *Three Persons* here, is as much as, *there are Three Persons*, namely, *in one Substance*, which is of the very same import with that in the Litany, *Three Persons, and One God*. Such Passages as these kill a poor *Arian*, and therefore 'tis no wonder that he cries out against them as *unnatural* and *ungrammatical*: He might, if it had pleas'd him, bestow'd any *other* Epithets upon them with as much Reason and Conscience. I am sorry I have occasion to say these Things of a Person of those Accomplishments and Endowments; but (as the Apostle directs us by his own Practice) *We can do nothing against the Truth, but for the Truth*, 2 Cor. 13. 8.

It was with a steady View on this Pattern (which couches in it also an Injunction) that I have presum'd a second Time to present the Publick with my *peculiar Thoughts* concerning the *Divinity* of the Second Person in the Blessed Trinity. I verily believe I have fix'd it on its *true Basis*, such as is Firm, Solid, and unalterable: So that I apprehend the Doctrine will not be liable to be shock'd by any of those Cavils and Objections which heretofore have been rais'd against it, nor by any others afterwards. And as for those Excellent and most Learned Persons of

of our Church who fell in with the receiv'd and common Notions, especially, because there was some shew of *Antiquity* in them, I question not that if they had had Time to recollect their Thoughts, and to revise some Passages in their own Writings, (which I have faithfully set down) and if they would have suffered themselves to go out of the usual Path, they would have frankly joyn'd with these Sentiments, which I have most humbly laid before the Reader, and which I beg of him to revolve in his Mind with that Seriousness which so important a Subject requires.

And if we do this, it is impossible to take the above mention'd Words in any other Sense than that which I have assign'd for Two Persons here, is as much as there are Two Persons, namely, in our Substance, which is of the very same import with that in the Litany, *Three Persons, but One God*. Such Passages as these kill a poor Man, and therefore tis no wonder that he cries out against them as unwarrantable and ungrammatical. He might, if he had pleas'd him, bestow'd any other Epithets upon him with as much Reason and Confidence. I am very I have occasion to say these Things of a Person of those Accomplishments and Endowments; but (as the Apostle directs us by his own Practice) We can be working against the Wind, but for the Wind.

F I N I S

It was with a very low on this Pattern (which touches in it also an Injustice) that I have presented second Time to present the Publick with my second Thoughts concerning the Difficulty of the second Person in the Blessed Trinity. I verily believe I have fix'd it on in my Mind, such as is fitting, and unalterable; so that I apprehend the same will not be liable to be shock'd by any of the Cavils and Objections which Dissenters have rais'd against it, nor by any other Arguments as for those Excellent and most Learned Persons